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THE EDITORS' OUTLOOK

ALL parents who want a wholesome environment for their sons during the long vacation will be interested in learning more about the Citizens' Military Training Camps, which are conducted by the Government each summer at many points throughout the country. These camps are essentially training centers for physical health and good citizenship. They are open to young men between the ages of seventeen and twenty-four and all necessary expenses are paid, including transportation, food, quarters and uniform. Thirty days in the open under the care of experienced and sympathetic officers afford a rare opportunity of physical, mental, moral and civic training for the men enrolled.

The camps are under military discipline and inculcate the basic virtues of obedience and respect for law and order. The daily schedule gives only the mornings to military drill and instruction; the afternoons are devoted to a great variety of athletic training and outdoor sports, including track work, boxing, wrestling, swimming, baseball and tennis; in the evenings there is wholesome recreation in lectures, concerts and selected moving pictures.

The religious welfare of the camps is in the hands of Army Chaplains of different faiths, so that each man attends voluntary worship in accordance with his own denominational preference. Army hostesses have charge of the social life of the young men and maintain an atmosphere like that of the best American homes. Parents are encouraged to visit the camps, and as far as possible entertainment is provided for them.

Full information in regard to the nearest available Citizens' Military Training Camp can be secured by parents in any section of the country through a request addressed to the Secretary of the Military Training Camps Association, Dr. George F. James, 210 Mallers Building, Chicago.

THE American Legion, through its National Americanism Commission, has established an Annual Essay Contest to foster and encourage higher education, citizenship and Americanism by encouraging the children to write upon public and patriotic questions that confront them to-day.

Last year over 362,000 children participated in the Contest. Each year the interest is growing. This year it is expected that 500,000 at least will enter as contestants.

Conditions of the Contest are as follows:

All girls and boys between the ages of twelve and eighteen inclusive are eligible to enter.

Only one essay may be submitted by one person.

Essays must not be over five hundred words in length.

Only one side of the paper may be used. A margin of one inch must be allowed on either side of the paper.

After the essay is completed, the paper should be neatly folded, not rolled.

Spelling, penmanship and neatness will be considered in judging the winner.

Age will also be given full consideration.

At the end of each essay the following pledge must be signed:

"I hereby pledge my word of honor that I have written this essay myself. I am ——— years old."

All essays must be received at a place designated by the county superintendent of schools not later than midnight of June 15, 1924.

The national prizes are three: $750 as first prize, $500 second prize, $250 third prize, to be used toward a scholarship in any institution of higher education that the winner may designate. A silver medal as first prize, bronze medal as second and certificate of merit as third will be given to winners in each state.

DAILY broadcasting of short educational talks and features from New York City public schools through an arrangement with one of the great radio corporations is considered by Superintendent Ettinger "a wonderful opportunity to bring the actual work of the school into closer relation with the home." At 2 o'clock every day the schools have "exclusive use of the air" for 20 minutes. Entertainment offered by the schools includes talks on special aspects of education, music lessons, glees and other songs, music appreciation, orchestral music, recitations in reading, spelling, English, history, civics, geography, arithmetic, nature study, science, and exercises for special holidays. Each principal will submit a tentative program representative of his school.

"SOLID religion, unadulterated with legalism," is what a certain Detroit layman wants, according to the *Literary Digest,* and failing to get it he has withdrawn from the church. According to press reports he expresses the feeling of a large number of business men who believe that the church is not a "political forum," but that its function is to preach "repentance, forgiveness and brotherly love." The church he has in mind "would be a church in which you would be scolded every Sunday for being bad, and praised for being good, and in which no propaganda of the Anti-Saloon League or any other organization would be disseminated." Opposed to this is the majority of clerical opinion. The executive secretary of the Detroit Council of Churches is quoted as saying that the church is not fulfilling its mission if it lets up one whit in its attack on men and policies inimical to the coming of Christ's kingdom on earth. "It is just as much the church's business to destroy the liquor evil as to preach the gospel." However, the difference of opinion is not limited to business men nor the clergy. The Detroit newspapers evidence the same divergence of opinion. The *News* says that the point where this layman diverges from his church "is the point where the church leaves the field of good citizenship in its fundamentals and enters the very dangerous one of particularizing on personal conduct in specific issues." The Detroit *Free Press* insists that if one maintains "that the clergy should not urge enforcement of, and obedience to, the Eighteenth Amendment, then logically he must protest against recital or exposition of the extremely legalistic Ten Commandments in the churches. It is unfortunate that there are sensationalists in the pulpit, but it would be an almost infinitely more unfortunate thing if priests and ministers as a whole were to go to the other extreme, shirk all discussion of moral and civic matters, and maintain that they have no responsibility for the sort of laws that are passed or the manner in which law is administered."

WORLD PROHIBITION

"A YEAR nearer" is the word of Guy Hayler, President of the World Prohibition Association, in writing on the subject of *World Prohibition* in the *International Record*. World prohibition is no more of a dream today than national prohibition for the United States was fifteen or twenty years ago. All those who have found total abstinence good for the home are engaged in the struggle for prohibition which must be good for the state.

We in America should realize that world prohibition is possible within the next twenty-five years judged by the progress made in the last quarter of a century. Across the continent of Europe prohibition is becoming a part of the social reconstruction plan of Ministers of State and lay social reformers. From Iceland to Italy, from Russia to Spain, men and women are to be found to whom the prohibition of the traffic in intoxicating liquors is a vital factor in the new world toward which all nations are making their halting way. The recent British Parliament elections have shown that though the contests were undoubtedly fought on Free Trade versus Protection the question of the liquor traffic was always to the fore. Temperance and prohibition leaders were reelected and more than seventy who voted against temperance measures in the House of Commons failed to be returned.

IN far Australia the issue is being fought out daily. In the state of Queensland local option, license restriction boards and prohibition are familiar features. Nor is the struggle hopeless in the Far East. The first prohibition law addressed against the sale of intoxicating liquors in Japan was adopted by the Japanese Parliament in 1922. Temperance advocates in Japan are increasing in numbers and are making decided progress. During 1922 almost every Provincial Legislative Council in India brought forward some measure for restriction of the liquor traffic.

The eyes of the world are turned toward the United States. Here, after many years of preparation, national prohibition under constitutional amendment is being tried out. The Christian churches of America, through their leaders and representative organizations, have fought out the issue on the basis of morality and religion. The scientific aspects of the liquor problem in recent years contributed largely to the success of national prohibition. But we must not lose sight of the fact that the economic issue of prohibition is likely to prove the determining factor in the question as to whether prohibition, as a national policy, will prevail around the world.

This is a commercial age. The law of economic necessity is bound to play a large part in determining the national policies of leading commercial nations. An eminent Britisher stated that the business men and manufacturers of Great Britain have estimated that prohibition in the United States has given this country a lead of at least ten per cent in efficiency over any other nation. The social superiority of the United States among civilized peoples is recognized because of the magnificent results of prohibition. Miss Grace Abbott, Chief of the Federal Children's Bureau of the United States, says that prohibition is "perhaps the most important child welfare measure of the century. Very few children now know the poverty and demoralization of family life which intemperate drinking by the father or mother causes."

IF prohibition in the United States proves to be permanently successful from a general economic and social point of view, prohibition in other countries of the world will probably follow in response to the inherent demand of economic law. The question, therefore, as to whether prohibition in the United States is to be permanent is one that affects the whole world. Never since the abolition of slavery has so great a reform been accomplished as National Prohibition in the United States. We need constantly to remind ourselves that no amendment to the Federal Constitution ever received as strong an endorsement by the states as did the Eighteenth Amendment. Ratification was made by forty-six out of the forty-eight states and one House in each of the two remaining states voted for ratification. Forty-seven out of forty-eight states enacted laws to carry out the Eighteenth Amendment. Elections held in states before national prohibition went into effect and since have resulted in a larger majority for prohibition than had been registered in previous elections. If the time ever comes when two-thirds of any House of Congress should vote for modification or repeal of the amendment, a negative vote by one-third of the states would make such modification or repeal impossible. Repeal does not seem likely and the fact is generally recognized. The effort in Congress to legalize the manufacture and sale of beer and other beverages containing two and three-fourths per cent of alcohol is sure to be side-tracked in any session of Congress. It cannot well be approved by a future Congress, in view of Supreme Court decisions, especially if Christians conscientiously do their duty at the polls.

WHEN we think of the difficulties of enforcing prohibition in the United States and the prospects for world prohibition, we must not fail to recognize that the railroad, the steamship, the automobile, the airship, along with the telegraph, telephone, ocean cable and wireless, have, in recent years, made of the world a great neighborhood of nations demanding international protection for international policies and laws. International travel, international banking, international commerce and international moral and religious movements are rapidly paving the way for international prohibition, provided the experiment in the United States proves successful. We may well say of world prohibition, "As goes America so will go the world." The struggle on the far-flung battle line is not disappointing. The outlook is hopeful. Temperance education in our church schools and public schools needs to be continued. America will continue to aid the valiant temperance forces in every nation of the world. Let us magnify the positive benefits of prohibition and not be misled by the liquor propaganda and the inevitable necessary fight to overcome bootleggers and "Scofflaw" people. Let us continue fighting to win the glorious conflict of sobriety and a better world through world prohibition!—Rufus W. Miller.

WORLD'S SUNDAY SCHOOL DAY

An Order of Service for use in Sunday schools throughout the world, as an opening service preceding the study of the regular lesson on June 22nd, while the World's Ninth Sunday-school Convention is in session at Glasgow, Scotland.

Issued by the Executive Committee of the World's Sunday School Association.

GENERAL PROGRAM THEME:

"Jesus Christ for the Healing of the Nations."

SCRIPTURAL MOTTO:

"That the world may know that thou hast sent me." John 17: 23.

Singing, *How firm a Foundation.*

Responsive Reading, *Psalm 24.*

Leader: The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

School: For he hath founded it upon the seas, and established it upon the floods.

Leader: Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

School: He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Leader: He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

School: This is the generation of them that seek him, that seek thy face, O Jacob.

Leader: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

School: Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Leader: Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

School: Who is this King of glory? The Lord of hosts, he is the King of glory.

Singing, *Ye Christian Heralds, Go Proclaim.*

Ye Christian heralds, go proclaim
Salvation through Emmanuel's name;
To distant climes the tidings bear,
And plant the Rose of Sharon there.

God shield you with a wall of fire,
With flaming zeal your breasts inspire,
Bid raging winds their fury cease,
And hush the tempests into peace.

And when our labors all are o'er,
Then we shall meet to part no more,
Meet with the blood bought throng to fall,
And crown our Jesus Lord of All. Amen.

Prayer

Responsive Reading

Leader: What is the World's Sunday School Association?

School: The World's Sunday School Association is a federation of national and international Sunday-school associations composed of Christian men and women whose purpose is to help the church to realize the importance of the Sunday school as a missionary agency in the home and foreign fields.

Leader: What is the purpose of a great World's Sunday School Convention?

School: That the delegates assembled from all parts of the world may learn from one another the remarkable evidence of God's guidance in Sunday-school progress; the needs of the world-wide field, and what further plans and enterprises are required to increase the Sunday-school agencies of the world.

Leader: How many World's Sunday School Conventions have thus far been held?

School: Eight.—First, London, England, 1889.
Second, Saint Louis, U. S. A., 1893.
Third, London, England, 1898.
Fourth, Jerusalem, Palestine, 1904.
Fifth, Rome, Italy, 1907.
Sixth, Washington, U. S. A., 1910.
Seventh, Zurich, Switzerland, 1913.
Eighth, Tokyo, Japan, 1920.

Leader: Where is the World's Ninth Sunday School Convention now in session?

School: Glasgow, Scotland.

Leader: How many Sunday schools are there in the entire world?

School: Something over three hundred thousand.

Leader: How many people are enrolled in all of these Sunday schools?

School: More than thirty millions, including officers, teachers, and pupils.

Leader: Why do Christian people believe that it is their duty to spread the teaching of the Word of God wherever they can through the whole world?

School: Because in his last Great Commission, Jesus said, "Go ye therefore, and TEACH all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; TEACHING them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Address

By omitting the Address, this service can easily be presented at the opening of the Sunday school or of a preaching service without necessarily interfering with the teaching period or the sermon. By including the Address, however, it makes an admirable service for a full session. The *"Scriptural Motto"* or *"General Convention Theme"* are suggested as suitable subjects for this address.

Singing, *All Hail the Power of Jesus' Name.*

Benediction

A Special Word to Ministers

On the morning or evening of World's Sunday School Day, June 22, 1924, ministers in all lands are earnestly requested to preach a sermon emphasizing the importance of Bible study for the young as a factor in the development of Christian character. They are also asked to include in their prayers a petition for the blessing of Almighty God upon Sunday schools everywhere, and especially upon the World's Sunday School Convention, which at that time will be in session in the city of Glasgow.

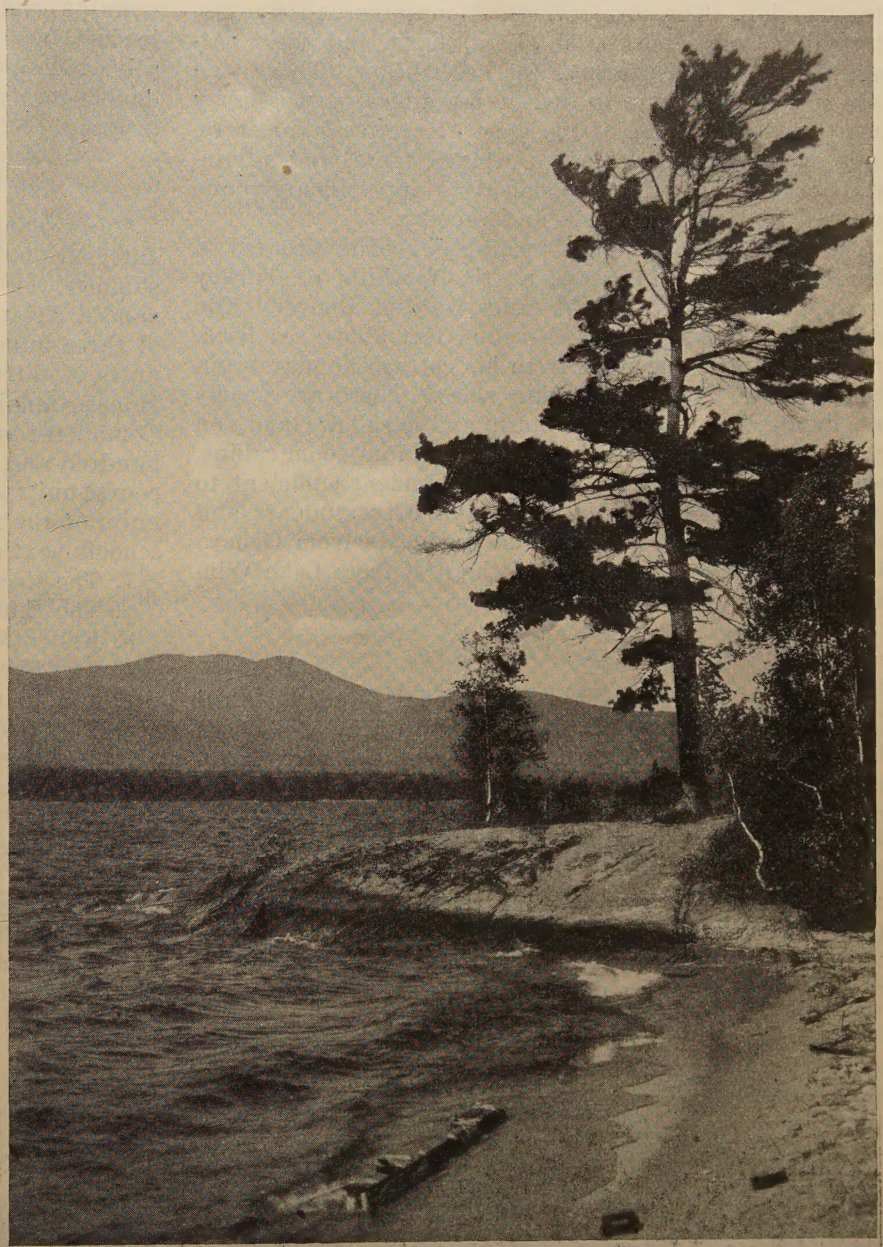
LEADERSHIP TRAINING SCHOOLS OF THE INTERNATIONAL COUNCIL

By
H. Shelton Smith

"IT has been the means of bringing the greatest challenge to my life — to seek, to save and to serve."
—*Lake Geneva Student*

"THIS course has been one of the greatest inspirations in my life. These lectures have taught me to humble myself and magnify God. I have received a vision of the biggest task in the world today, Religious Education."
—*Geneva Glen Student*

"THE inspiration, the spirit of it all seemed to lift me nearer to the great Teacher our Leader and Guide."
—*Lake Winnipesaukee Student*



Courtesy of the International Council

Lone Point, Lake Winnipesaukee, N. H.

RECOGNIZING the importance of skilled leadership in the field of religious education, the International Sunday School Association founded its first school for the training of Association officers at Lake Geneva, Wisconsin, in 1912. Located on the most prominent point on the northwest shore of Lake Geneva, students are afforded a majestic view of Williams Bay and the south shore. An extended shore line, with rare boating and bathing facilities, lures lovers of "God's great out-of-doors."

The services of the original school during the last decade to the cooperative movement in religious education are incalculable. Forty-four students, from twenty states, representing specialists in all divisions of the modern church school, received diplomas from the Lake Geneva school last summer. Out of her eleven graduating classes she has furnished for full-time professional service three International Council Superintendents, twenty-nine state General Secretaries, sixty-four state Divisional Superintendents, twelve City and County Secretaries, besides a great number of volunteer state and county officers, and teachers and officers in local church schools.

New England and the Rocky Mountains

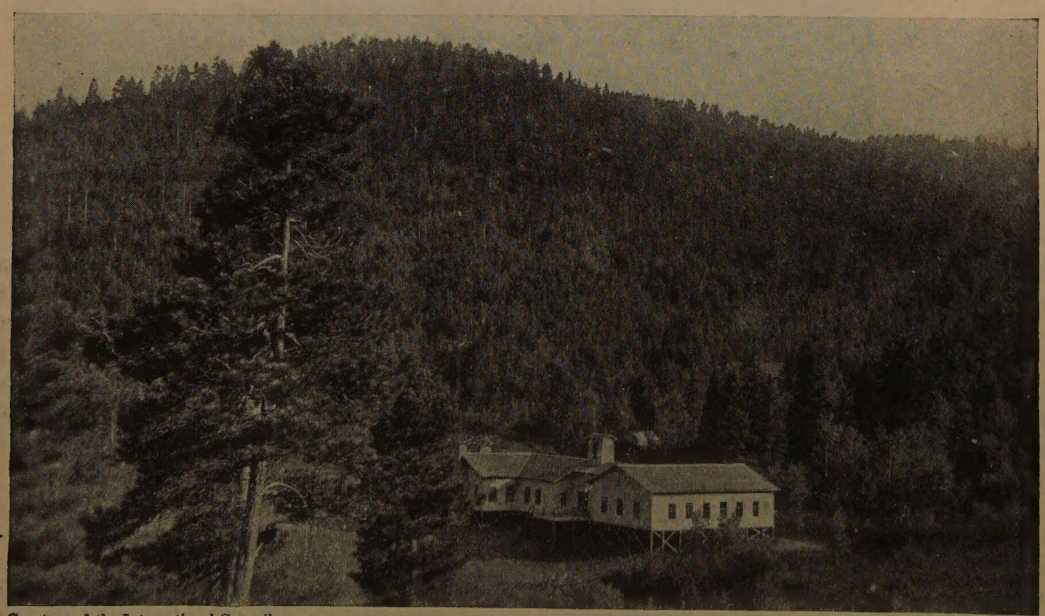
The rapid expansion of the training program of the International Council necessitated the establishment of two additional training centers, one at Lake Winnipesaukee,

New Hampshire, in 1920, the other at Geneva Glen, Colorado, in 1920. Geneva Point is located on Lake Winnipesaukee, fifteen miles from the nearest railroad station. A three-hour boat ride completes the journey to camp. Over two hundred acres of meadow and woods, bordering on a three-mile shore line, offer New England campers unending opportunities for hiking, swimming, and open-air diversion. The scenic White Mountains and the far-stretching Ossipees lend the site a charm and sheer natural beauty too picturesque for description. Those who have visited this camp in former years have no hesitancy in pronouncing it one of the most attractive summer resorts in the United States. Cottages, tents, and administration building will accommodate approximately one hundred and fifty students and faculty.

The third International Training School is situated in the Rocky Mountain range at the foothills of Turkey Creek Canyon, twenty-eight miles west of Denver. The camp site is nearly seven thousand feet above sea level, and the moment one steps from his cottage he may begin the ascent of rugged mountain sides. There are nearly one hundred acres of mountain and meadow land, on which have recently been built in stucco four-room cabins, assembly hall, and other housing equipment sufficient to take care of about one hundred and fifty students and faculty. As yet we have had no graduates from Geneva Glen, and last season witnessed the first from Lake Winnipesaukee.

Enlarged Objectives

With the merger of the International Sunday School Association and the Sunday School Council, at Kansas City, Missouri, in 1922, the purpose of the new International Council of Religious Education was subsequently enlarged to serve both denominational and territorial interests in the field of religious education. The schools, in like manner, are now charged with the responsibility of providing training, not only for those who are actually engaged in the work of the International Council and its auxiliaries, but also for volunteer and professional workers in the cooperating denominations.



Courtesy of the International Council

Geneva Glen, Colorado

The action of the International Council, taken in 1923, reads: "Just as the International Council of Religious Education is an interdenominational organization in which both the denominational and the territorial groups are represented, so the International Council Schools should be interdenominational schools."

With the International Council schools as common training centers alike for denominational and territorial leaders, where members of both groups may meet and solve their problems together, we may confidently expect double returns to be brought to our common, cooperative program.

The Curriculum and Faculty

On recommendation of the Committee on Education, the International Council is offering for the first time next summer the new *Advanced Training Course.* The Advanced Training Course as originally planned consisted of three hundred hours of work, divided into ten course-units of thirty lessons each. For justifiable reasons the International Council, on further recommendation of the Committee on Education, has reduced the course to one hundred and ninety-two hours of work, divided into eight course-units of twenty-four hours each. The following units of the Advanced Curriculum will be offered in the schools next summer.

1. The Use of the Bible in Religious Education
2. The Educational Task of the Church
3. Educational Psychology
4. The Psychology of Childhood
5. The Principles of Curriculum Making
6. The Life and Teachings of Jesus
7. The History and Principles of Religious Education
8. Forms and Methods of Denominational and Interdenominational Organization and Administration
9. The Organization and Administration of Children's Work in the Local Community
10. The Organization and Administration of Young People's Work in the Local Community
11. The Adult Program and Agencies of Religious Education
12. Worship and Training in Worship
13. Dramatization and Pageantry in Religious Education
14. The Organization and Administration of Week Day Schools of Religion
15. The Organization and Administration of Vacation Schools of Religion.

Each of the International Training Schools continues in session through sixteen week days and students are expected to take two units each of the Advanced Curriculum. Under this arrangement students will be able to graduate in four years and receive the Advanced Training Diploma.

Among those composing the faculty for next summer are such well-known leaders of religious education as Professor J. M. Artman of the University of Chicago; Professor Edith Lovell Thomas, Boston University; Dr. M. A. Honline of Pasadena, California; Mrs. Maud Junkin Baldwin of Boston; Dr. Wade Crawford Barclay of Cincinnati, Ohio; Dr. D. C. Boyd, General Secretary, Missouri State Council; Dr. Hugh S. Magill, General Secretary of the International Council of Religious Education; Miss Mary E. Abernethy, Superintendent Week Day Schools, Gary, Indiana; Mr. Thomas S. Evans, General Secretary, International Daily Vacation Bible Association; Mr. J. S. Armentrout, Director of Teacher Training, Presbyterian Board of Christian Education, and Mr. Frank M. McKibben, County Director of Religious Education, South Bend, Indiana. Every effort is being put forth to make the quality of work and leadership in these schools second to none in the country.

Requirements for Entrance

Students making application for admission into the International Training Schools should be graduates of high school or its equivalent, and should have in their possession certificates of credit for the completion of the following ten-lesson units of the Standard Training Course:

The Pupil

The Principles of Teaching

The Organization and Administration of the Church School.

Since the work in these schools is of college grade students under eighteen years of age will not, as a rule, be enrolled.

Information concerning any of the International Training Schools may be had from the Superintendent of Education, 1516 Mallers Building, Chicago, Illinois.

MISSIONARY EDUCATION CONFERENCES

By Gilbert Q. LeSourd

AS I was walking along one of the paths at Silver Bay one day, I encountered a prominent minister who was there attending the Missionary Education Conference for the first time. He is possessed of a large voice and he almost startled me by the vehemence with which he boomed out, "Do you know the reason so many of our church workers are failing? First, laziness; second, ignorance! You can't help the first much, but right here is the best place I have struck to cure the second."

Without discussing the fairness of my friend's first accusation, we would probably all agree to the second. The great tragedy of church work is that we have asked people who were not lazy to do a multitude of things and have never given them the knowledge and training which would fit them for that task. This has been particularly true of the missionary-education work of our churches. Zeal has been expected to cover a multitude of sins—or ignorance. It was to meet just this situation that the Missionary Education Movement's conferences were begun in 1902, and during these twenty-two years they have helped thirty to forty thousand men and women to secure training that has made them more efficient workers in their local churches.

What should a summer conference do for one who attends? This question is answered differently by different organizations and at different conferences, but in general the Missionary Education Movement holds that its conferences should do these things:

First, they should impart missionary knowledge. Courses are offered in each of the new interdenominational mission study books which will be used during the coming season. This summer these will be: *China's Challenge to Christianity,* by Lucius Porter; *China's Real Revolution,* by Paul Hutchinson; *Ming Kwong, The City of Morning Light,* by Mary Ninde Gamewell; *Of One Blood,* by Robert E. Speer, and *Adventures in Brotherhood,* by Dorothy F. Giles. For those who are attending a conference for the first time it is suggested that it might be wise to gain a conception of the missionary enterprise as a whole and a course is offered in *World Friendship, Inc.,* by J. Lovell Murray. Continuing the successful experiments of last summer, several advanced courses will be offered for those who are prepared to take them. These will include *The Religions of Mankind, The Religions of China,* and *International Problems and the Christian Way of Life.*

The second thing that a conference should do is to teach church workers how to do their particular task. The Missionary Education Conferences differ from most others at this point in not being "organization" conferences. They magnify no special department of church work, but cover them all. There we find courses on *How to Conduct the Woman's Missionary Society, How to Teach a Mission Study Class, Following the Dramatic Instinct, How to Teach Missions to Primary Children, to Juniors and to Intermediates, The Week Day Church School, The Young People's Group a Missionary Force in the Local Church, The Missionary Education Program of a Local Church, How to Prepare for Full Time Christian Service, Missionary Education in the Church School,* and others of similar character.

The mere list of the courses in this section of the program shows clearly that there is much more to study than any one can cover in one year. But by attending several years in succession a very fair amount of real training can be secured. Therefore in 1922 the Movement inaugurated a three year course of study leading to a Certificate of Training in Missionary Education. This is so arranged as to allow a high degree of specialization. A delegate may, for instance, take courses on Sunday-school work for three successive years, thus covering both the general field and any specialized interest, such as primary work or week-day instruction. Many of the methods courses cover two class periods and provide for practice teaching in the second period. To secure the certificate it is required that at least one such two hour course with practice teaching be taken during the three years.

Recreation is the third essential of any good conference. This should be coupled with ideal surroundings, good fellowship and an opportunity for forming new acquaintances, both among delegates and faculty members.

No conference can accomplish its proper task unless it crowns all other activities with increased enthusiasm and deepened spiritual life. These features have always been important factors of the Missionary Education Conferences. Prayer groups, Bible classes, platform addresses, evening vesper services and life work meetings have brought a new realization of the reality of the spiritual life to many a delegate. A letter recently received comes from a young lady who writes, "I often lead in prayer. It is much easier to do this since I was at Silver Bay." Many have given the same testimony. "I found God at Silver Bay," writes another who is now in China under one of our great mission boards. The best part of the religious life of a summer conference is that spirituality mingles so naturally with every normal activity, which, of course, is just as it should be. For example, at one conference it is a regular custom for the young people, and as many older ones as wish to join the party, to get up at four o'clock one morning and climb to the top of a mountain to watch the sun rise. A simple little prayer service is always held just after the sun comes over the horizon and half an hour is spent in singing hymns. At the close of last summer's conference one of the delegates said, "What this conference meant to me is best symbolized by those minutes on the top of Sunrise Mountain when Dr. —— led us into the very presence of the Master."

The real test of any conference is found in the results produced by the delegates when they return to their individual churches. Judged by this test the conferences of the Missionary Education Movement stand high. Their great emphasis upon practical training based on sound educational theory insures a high return in greater efficiency. Here is a sample of results obtained in one New Jersey church which has sent a delegation for the last two years: A successful church training night set up and managed by a young layman who took the course on *Church Training Night* at last summer's conference; a Junior League organized and conducted by one of the young lady delegates; another young lady elected President of the Queen Esther Circle (she learned to pray in public at the conference); one of the young men delegates becomes very active as an officer in the Epworth League (he wrote to his mother from the conference that he had determined to put Christ first in his life); one of the women finds increased efficiency in her work as President of the Woman's Home Missionary Society; and another leads a mission study class. A good investment for that church, we would judge!

Sample Daily Schedule of a Missionary Education Movement Conference

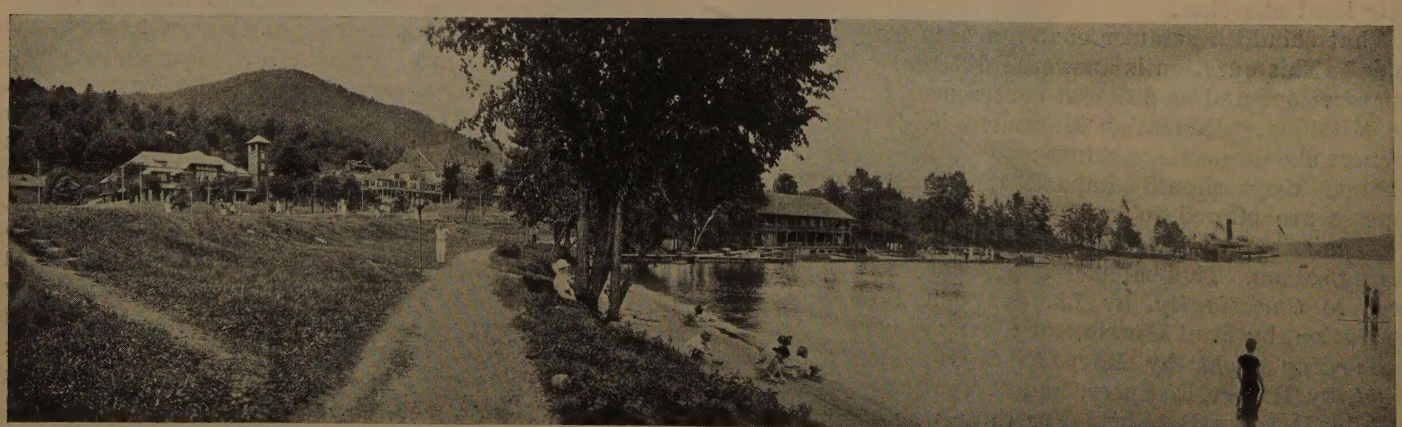
(The schedule used here is that of the Silver Bay Conferences—others are similar)

8.30–9.25 A. M. Bible Study and Comparative Religion
- Marks of a World Christian
- Missionary Outline of the New Testament
- The Religions of Mankind
- The Religions of China

9.30–10.25 A. M. Mission Study
- China's Real Revolution
- Adventures in Brotherhood
- World Friendship, Inc.
- China's Challenge to Christianity
- Ming Kwong
- Of One Blood
- How to Teach a Mission Study Class (using foreign textbook—2 hours)
- How to Teach a Mission Study Class (using home textbook—2 hours)

10.30–11.25 A. M. Missions in Religious Education
- The Christian Choice of Life Work
- The Missionary Education Program of the Individual Church
- How to Conduct a Woman's Missionary Society
- How to Teach Missions to Children Under Nine (2 hours)
- How to Teach Missions to Children Nine to Twelve Years of Age (2 hours)
- How to Teach Missions to Young People Twelve to Sixteen Years of Age (2 hours)
- Following the Dramatic Instinct (2 hours)
- International Problems and the Christian Way of Life

11.35 A. M.–12.30 P. M. The Local Church a Missionary Force
- The Young People's Group in the Local Church
- Preparation for Life Service
- Missionary Education in the Sunday School
- Christian Stewardship
- Problems of Religious Education Directors
- Problems of Missionary Promotion for Board Secretaries and other Salaried Workers
- Problems of Missionary Promotion for District Workers of Women's Missionary Societies.



Courtesy of the M. E. M.

Ideal Surroundings for a Summer Conference

COMMISSIONING SERVICE

for Delegates to Summer Conferences for Young People

By J. H. Olmstead and Henry J. Condit

THIS SERVICE was first used in churches sending delegates to the Congregational Summer Conference for Young People held at Wells College, Aurora, New York

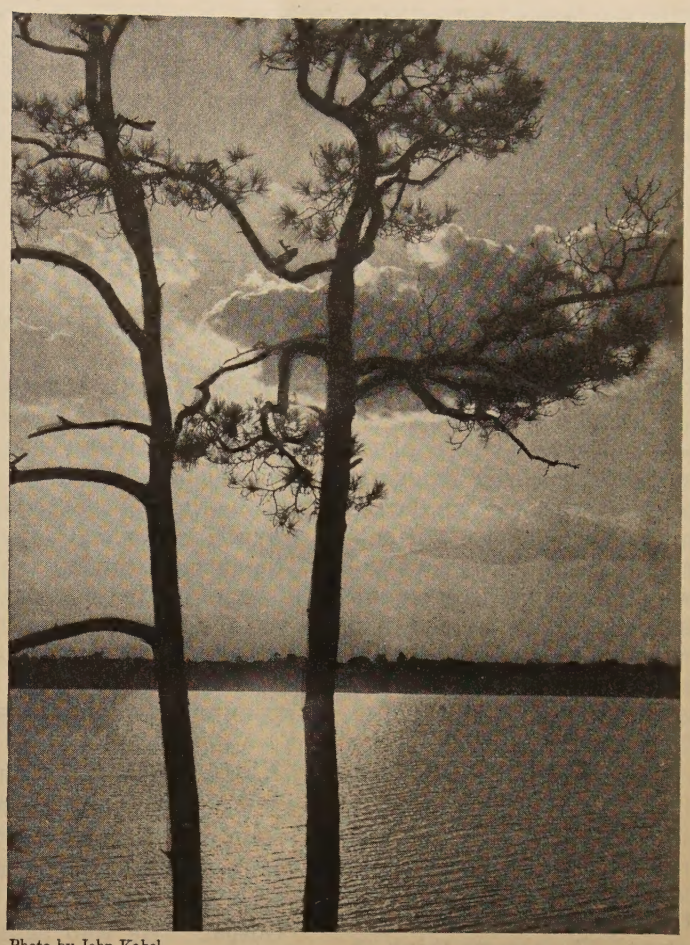


Photo by John Kabel

PROGRAM

1. A word from the Pastor
2. A word from a Leader of Young People
3. Responsive Reading of Commission

Pastor: The.....church (or church school) rejoices to commission you young people to go, as our representatives, to the..... Summer Conference for Young People at.....

Delegates: We rejoice to be thus commissioned.

Pastor: We bid you enjoy the beauties of nature (the wooded hills and glens, the sparkling waterfalls, the wide expanse of lake and sky),[1] the morning's light and sunset's glow, all revelations of the artistry of God; and may the beauty of the Lord our God be upon you.

Delegates: We shall remember that the heavens declare the glory of God and the firmament showeth his handiwork.

Pastor: We counsel you to take part in boating and swimming, in tramping and athletic games, that your bodies, which are temples of God, may grow in grace and strength and fitness for his use.

Delegates: We accept your counsel to exercise the body.

Pastor: We covet for you earnest study of the Bible, increasing knowledge of the work of God's wide kingdom, and a deepening spirit of reverence for the good, the beautiful, and the true.

Delegates: We desire all this in Christian growth.

Pastor: We trust that the new friendships formed will be a source of happiness during your stay and an enrichment of your lives and the lives of others so long as memory and influence shall endure. Let him who would have friends show himself friendly.

Delegates: We hope to find many true friends and to be good friends ourselves.

Pastor: We crave for you the companionship and inspiration of noble teachers, the thrill of listening to great leaders in Christian work at home and abroad, the beckoning spirit of Christ calling you to high ideals and true consecration for your life work in a world which needs Christ-like young people.

Delegates: We shall endeavor to learn the mind of Christ.

Pastor: We know that you will honor our church (or our church school) by your deportment, your friendliness, your appreciation, your respect, your manliness and womanliness, and that you will remember at all times the good name of your own church and keep it honored and respected by the young people of our great state.

Delegates: We wish to be worthy of all confidence and to do what Christ would have us do.

Pastor: We long to have you return to us bringing the visions you have seen, sharing with others who could not go the inspiration you have received, and lifting our church to a new level of attainment in the things of Christ.

Delegates: We long to aid our own church by any service we can render.

Pastor (*Here the pastor may ask the congregation to rise*): For this high task we, the ..... Church (or church school) of ..... commission you, young men and young women, to go forth in the name of the Father, the Son and the Holy Spirit.

Delegates: In sincerity, humility and prayerfulness we now accept this high commission.

4. Prayer.
5. Hymn.

[1] May need local revision.

RELIGIOUS EDUCATION AND THE PROTESTANT REFORMATION

Continuing

Notes on the History of Religious Education[1]

By Henry H. Meyer

THE Protestant Reformation under Martin Luther and his contemporaries is usually thought of as a sudden and violent break with the past. The word "Reformation" suggests the spectacular features of the movement, such as the nailing of the theses by Luther on the door of the Wittenberg Church, his arrest and defense at the Diet of Worms, the armed conflict of Zwingle and his followers with the forces of the Catholic Cantones in Switzerland, resulting in the tragic death of Zwingle himself, and the general revolt of the Reform groups against the established authority and order of the Roman Church.

A Gradual Transformation

Unless one has made a study of the subject it is natural, likewise, to think of the Reformation as a change in religious teaching and in ecclesiastical allegiance which was quickly accomplished. In reality, however, the revolt against Rome, on the part of the fearless and influential leaders, whom history has designated "reformers," was merely the turning point in a longer and slower process of social, intellectual and spiritual transformation, which in turn rested upon and was carried forward by educational methods.

Luther, Zwingle, Calvin and their numerous associates and helpers were themselves the products of the best education which the Church and the State together afforded. Their appeal to the common people for a transfer of allegiance from the organized Church and its acknowledged head, the Pope, to the higher authority of the Word of God as interpreted by the enlightened individual conscience, necessitated a renewed emphasis upon popular religious education as the only sufficient means for securing such a religious and intellectual transformation among the multitudes of the common people.

It is true that one of the more immediate results of the revolt against Rome was a popular disregard of the institutions and requirements of the Church, including the monastery and parish schools conducted by the priests and the higher Latin schools providing for the training of the clergy and some of the aristocracy. The Latin schools especially suffered from the loss of temporal authority by the Church. For this reason there is a measure of truth in the statement sometimes made that the Reformation was harmful to the cause of general education. The scholarly Erasmus, a contemporary of Luther but a loyal adherent of the Roman Church, complained, "Wherever this Lutheranism spreads, there the schools perish."

The loss of interest in education, however, was more apparent than real, and the harmful results, such as they were, were of brief duration. Back of the Reformation lay the Renaissance and the revival of learning in which must be sought the beginnings of modern liberal education. Originating in the Church and fostered from the first by many of its ablest and most devoted leaders, the new awakening could not long be held within the narrow limits of institutionalized religion and unyielding dogma. It was inevitable that the new spirit of intellectual freedom represented by the Renaissance, and the recurring religious zeal of the fourteenth and fifteenth centuries exemplified in the life and labors of earlier reform groups—Hussites, Waldenses and the Moravian Brethren—should break through the shell of outgrown institutional forms and create for the new soul of religion and learning a fit body in a new organization of church and school.

RELIGION is the soul of all instruction. We must learn in order that we may understand the Word of God, and that each in his place—in the church, in the state, in the school or in the home—may further the spread of the Gospel. He who banishes religious instruction from the school tears the sun from the heavens, takes the spring from the year. Religious instruction belongs to the being, to the substance, of education.— *Trotzendorf, 1546.*

Educational Objectives

First and foremost in the program of the reformers were their plans for the improvement and extension of education among all classes of people. Luther himself appealed to the city magistrates of all the German cities, earnestly exhorting them to establish and maintain Christian schools, and one of his ablest sermons was devoted to an exhortation to the clergy that they admonish the people to send their children to school. The first and most loyal supporters of the Reformation Movement were priests and schoolmasters who gave themselves immediately and with all diligence to the task of strengthening and improving the educational systems of the various communities and cities which happened to be their places of residence and fields of labor. The stimulating effect of their example and exhortation is apparent particularly in church and school ordinances, including programs and courses of study adopted and measurably en-

[1]Copyright, 1924, by Henry H. Meyer.

forced by cities, provinces and kingdoms during the years immediately following the Reformation. It is apparent, likewise, in the extension of popular education and the production of a rapidly increasing teaching literature required for the successful prosecution of the work begun by the Reformation. The rise of the German public school, the Volksschule, dates from the Reformation. It was born of the Reformation spirit, and over its portals was the motto, "Every child must learn to read the Bible." A half century later, but still before the landing of the Pilgrims at Plymouth, school attendance was made compulsory in the province in which stands the famous Wartburg where Luther toiled, a prisoner of friendship, at his epoch-making task of translating the Bible.

The immediate effect of the Reformation upon distinctly religious instruction was encouraging, largely because the leaders of the Movement of necessity gave immediate personal attention to the proper preparation of applicants for intelligent and worthy participation in the services and fellowship of the reformed churches. As in the earlier periods of religious revival, the methods employed were predominantly educational. In this revival of religious instruction children were not overlooked. The Reformation leaders demanded that children be taught the fundamentals of the Christian faith. Systematic formal religious instruction of children, such as was the immediate and spontaneous result of the Reformation, is not apparent in the period immediately preceding.

Religious Training before the Reformation

It would be a mistake to think that the Church before the Reformation altogether neglected the religious nurture and training of children. Indeed, the Catholic Church at the beginning of the sixteenth century and earlier gave a great deal of attention to the religious training of youth. Daily attendance at church was a requirement frequently, though perhaps not universally, complied with. During this daily attendance at church, the children were taught to sing the vespers and other prayers and responses and to participate in other ways in the service of the church. Outside of church children took part in religious processions, pilgrimages, and in the public exercises of the great festal days, all of which could not fail to make a deep impression upon the youthful heart and mind.

In connection with their participation in church festivities, it was customary to acquaint the children with the biographies of the saints and with the gospel story. Frequently this was done by means of dramatic presentation of the biblical or biographical narrative. Thus, pageantry and dramatics played an important part in the religious training of youth even before the Reformation. Pilgrimages to sacred shrines were frequent. Here the children were taught to stand in awe before the figure of the saint or the crucifix, waiting for some miraculous manifestation at the sacred shrine. All of this aroused the imagination and made a deep impression upon the children and inspired them with a feeling of reverence and awe toward religion. Thus children and young people were trained to be devout and obedient adherents of the Church.

Formal instruction, however, was directed more toward the glorification of the Blessed Virgin and the saints, who were appealed to in prayer, rather than the Christ. In the words of one who had grown up under this system of instruction, "Concerning the Lord Christ no one had anything to sing or to say. He was regarded as a stern judge of whom only wrath and punishment, but no grace or favors, were to be expected. For these it was necessary, with endless repetitions, to petition the Blessed Virgin and the saints."

Reformation Principles Require Religious Instruction

Religious instruction for the purpose of developing personal religious character is a necessary requirement of the Reformation principles of freedom of conscience and personal determination of one's own religious life. For the celebration of the mass the reformers substituted instruction in the Bible; for the Latin prayers and hymns they substituted the catechism with instruction in the Ten Commandments, the Lord's Prayer, and the Creed. The public service of worship was given a pedagogical character with a view to the up-building of the congregation, including children and youth, by means of more thorough instruction in the Word of God.

Daily attendance of children at church was not dispensed with; but the time spent at church was differently employed than formerly. So far as children and youth were concerned, the church service centered in the teaching of the catechism and the reading and exposition of the Bible, especially the Gospels and Epistles. Thus, the program of church services according to Luther included the following: Sundays—three biblical expositions, from the Gospels, Epistles and Old Testament respectively; Mondays and Tuesdays—exposition of the catechism; Wednesdays and Saturdays—exposition of the Gospels; Thursdays and Fridays—exposition of the Epistles. But participation in the church services, even including these expositions of Scripture, was not regarded as sufficient for the purposes of formal religious instruction. To Luther belongs the credit for popularizing religious teaching and the use of textbooks of religious instruction among the Protestants. His *Smaller and Larger Catechisms,* issued in 1529, represent the culmination of a movement in the production of textbooks of religion which was an essential part of the beginnings of the Reformation. Many of these textbooks grew out of actual experience in teaching children. These and others were intended wholly or in part for use with children.

Reformation Textbooks for Use with Children

During the twelve years from the time when Luther nailed his memorable theses on the church door at Wittenberg (1517) to the date of the publication of his *Shorter Catechism* (1529) more than a score of religious textbooks for children made their appearance. The more important of these are listed herewith.

1519—Brief Text for the Understanding of the Lord's Prayer for Young Children in the Christian Faith—Luther.

1522—Prayer Booklet—Luther.
Issued in many succeeding editions and recommended for the religious instruction of children.

1522—Children's Questions of the Moravian Brethren—based on an earlier original with many subsequent and modified editions.

1522—Brief Christian Instruction Concerning Forgiveness of Sins and Salvation—Just. Jonas.

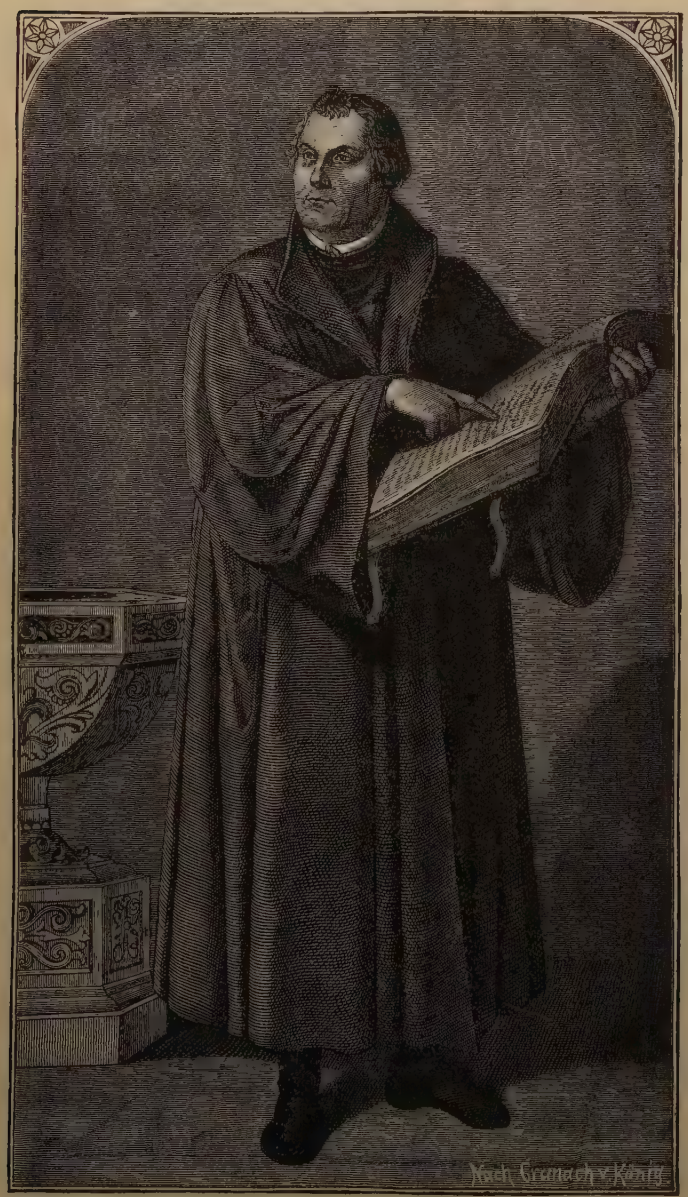
Sets forth in simple form the meaning and teachings of the Christian Church, including a description of a well-ordered Christian life.

1523—Hand Booklet—How One Should Hold Children to the Scriptures and to the Creed—Melanchthon. A most important textbook widely used both in home and school. Contents: exhortation to children; alphabet, large and small, vowels, consonants and diphthongs; selected Bible passages; wise sayings from classic authors; prayers.

1524—Handbook for Young Christians—Toltz.

Product of the author's own schoolroom experience in regular religious instruction at Plauen. Contents: The divine power of Christian life; Christian conduct; the Christian Church; Christian freedom; Right worship; the Word of God; the Kingdom of God; summary of the Holy Scriptures.

1526—Christian Child Nurture—Concerning God's Word and the Creed—Agricola.



Martin Luther, Reformer and Religious Teacher

Catechetical Instruction

Luther's *Smaller Catechism* in variously modified forms soon became the standard textbook for the religious instruction of Protestant youth in German Lutheran churches, in the same way that the Heidelberg, Anglican, Westminster and other catechisms did later in other Protestant communions and countries. At the same time his *Larger Catechism* became the standard manual in the training course for ministers and teachers using the *Smaller Catechism*. The Lutheran and Reformed catechisms agreed in general subject-matter, both including the exposition of the Creed, Commandments, Lord's Prayer, and the two evangelical sacraments. Both eliminated most of the objectionable features of the earlier Catholic catechisms, such as the deification of Mary, the doctrine of the mass, the confession, and the worship of images. The Heidelberg (Reformed) catechism differed from the Lutheran in division, arrangement, and method. It was more subjective and psychological, grouping its material under the three heads: (1) man's misery (through sin), (2) man's redemption, and (3) man's thankfulness (the life of the regenerate Christian). Luther's catechism is theological and dogmatic in form and was early given symbolic importance.

Luther's questions were few in number, short and uniform. His answers were correspondingly long. Following each commandment, or section of the Creed or Lord's Prayer, was a single question, "What means this?" or "What use or value is there in so doing?" The answer in each case was an extended explanation. The Heidelberg catechism had several times as many and a much greater variety of questions. For example:

Ques. 2. How many things are necessary for thee to know in order that thou mayest live and die happy? *Ans.* Three things. (1) How great my sin and misery are. (2) How I may be redeemed from all my sins and misery. And (3) How I am to be thankful to God for such redemption.

Ques. 3. Whence knowest thou thy misery? *Ans.* Out of the law of God. . . .

Ques. 80. What difference is there between the Lord's Supper and the Popish Mass? *Ans.* The supper testifieth to us, etc.

Early Improvement in Method

It was clearly not Luther's intention that his *Smaller Catechism* should provide a fixed and unchangeable form for religious instruction. He hoped that his colaborers and successors in the Protestant ministry would freely adapt this textbook to their own needs, and he so expressed himself. At the same time he recognized the necessity for a definite form in the teaching of any given group or class, especially in the case of children. This he sets forth in the introduction to his *Smaller Catechism* as follows: "In teaching young people, however, observe a single form and method . . . otherwise there is likely to be confusion, with loss of time and effort."

After Luther's catechism had become the accepted standard for Lutheranism, new catechisms became less frequent and effort was directed toward making this one more serviceable. This was accomplished by the preparation of supplemental matter printed with, and some-

times without, the catechism text. Langemak (about 1740) distinguished sixteen different types of such catechism expositions (*Auslegungen*), as follows:

(1) Those giving merely a textual explanation (*Wortverstand erkläret*).
(2) Those adding proof verses from the Bible but without other proof texts.
(3) Those giving explanations in their own words without proof texts.
(4) Those giving both explanation and proof texts.
(5) Those with proof text plus other biblical examples.
(6) Those adding biblical narratives *in extenso* ("Historien").
(7) Those quoting from other authors than Luther in their explanations.
(8) Those making additions to Luther's text.
(9) Those explaining certain parts only.
(10) Those adding controversial material.
(11) Those aiming at the practical betterment of life rather than simply at defense of articles of faith.
(12) Including prayer catechisms (*Gebets Catechismi*); test catechisms (*Prüfe Catechismi*); and catechisms in refutation of false teachings for the comfort of the saints (*Catechismus zur Wiederlegung des Irrglaubens, zum Trost der Frommen*), etc.
(13) Sermons on the catechism.
(14) Catechetical analyses and expositions.
(15) Tabular catechisms.
(16) Catechetical disputations.

The most noteworthy catechisms following soon after those of Luther were by Melanchthon and Johannes Brenz. Melanchthon regarded the method of catechetical instruction as offering the most valuable single means for the propagation of the Protestant Reformation. His German catechism, as distinguished from his earlier Latin catechism, was illustrated with thirty-five full-page pictures. Concerning these illustrations Schuler remarks, however, that they were not well selected and were poorly printed. Both of Melanchthon's catechisms were briefer and less complete than those of Luther, though in some portions the explanations given were clearer. Like Melanchthon, Johannes Brenz published a catechism both in Latin and in German. The latter, printed in 1538, differs materially in form and marks a step of advance in method over Luther's.

The most significant contribution to the development of method following Brenz was the Heidelberg catechism (1563) prepared at the order of Frederick III by two theologians of Heidelberg (Zacharias Ursinus and Casper Alevianus) under the title *Catechism for Christian Instruction as Conducted in the Schools of the Palatinate.* The point of improvement over Luther's catechism is in the selection and arrangement of subject-matter. A brief comparison of some of the outstanding characteristics of four principal Protestant catechisms as set forth by Professor Philip Schaff in his *Creeds of Christendom* appears in an accompanying chart.

For use in the religious instruction of children in church and school both the Lutheran and Heidelberg catechisms were soon modified and improved. The material in Luther's catechism was subdivided, the number of questions greatly increased, and the several articles supplied with introductory and connecting questions. An edition

Die Wartburg, Where Luther Translated the Bible into German

of the Heidelberg catechism, printed in 1610, gives for the first time marginal rules for the guidance of teachers in the method of instruction. These were four in number, as follows:

(1) Difficult expressions occurring in the text are first to be explained to the pupil.
(2) The pupil shall be accustomed to summarizing a longer paragraph or part in brief form.
(3) The teacher shall ask such questions as may be answered from the text of the catechism (subdividing the subject-matter of the longer printed answers), and thus analyze the text into its component parts.
(4) The catechism shall be verified and proved by means of Bible texts and narratives.

This same catechism gives several model lessons, and seeks by means of typographical form and arrangement with marginal hints further to aid the teacher.

The *Westminster Catechism,* prepared in England and sanctioned by Parliament in 1647, was based largely on the Reformed catechisms of Switzerland and Germany, the famous "shorter catechism" being more pronouncedly Calvinistic than the longer. It begins with the celebrated question, "What is the chief end of man? To glorify God, and to enjoy him forever." It defines the fall and misery of man; explains the office of the Redeemer and the work of the Holy Ghost, and discusses effectual calling, justification, adoption, and sanctification. According to Schaff, it surpasses both Luther's and the Heidelberg Catechisms "in clearness and careful wording, and is better adapted to the Scotch and Anglo-American mind, but it lacks their genial warmth, freshness, and childlike simplicity."

The Counter Reformation

The rapid spread of the Reformation and its complete alienation from Rome aroused the Catholic Church to put forth counter efforts at revival and reform within its own organization. This led to the movement known as the Counter-Reformation, of which the educational resultant was the system of schools established throughout Europe by the Society of Jesus (the Jesuits) during the sixteenth and seventeenth centuries. Thus the rivalry between the early Protestant movement and the reform party within the Catholic Church, for the support of the spiritually minded and for influence over the rising generation and the future, became a rivalry in religious education and in its effective organization, supervision and extension.

Comparison of Four Principal Protestant Catechisms[1]

Agree in teaching Apostles' Creed, Ten Commandments and Lord's Prayer, that is, all things necessary for a man to believe and do to be saved. Exhibit harmony of chief branches of Protestant Christianity.

LUTHER'S 1529	HEIDELBERG 1563	ANGLICAN 1549	WESTMINSTER 1647
1. Simplest	1. Fullest and richest.	1. Shortest and most churchly	1. Clearest, precisest, most logical
2. To learner as church member who answers questions from present and prospective experience.	2. Ditto	2. Ditto	2. Impersonal, answers in form of theological definition embodying question.
3. Breathes affectionate heartiness and inwardness of German piety.	3. Ditto	3. Ditto	3. Ditto
4. Begins with Ten Commandments and law being schoolmaster leading to Christ.	4. Begins with articles of faith; proceeds from faith to law as the rule of Christ.	4. Like L.	4. Like H.
5. Follows Roman division of Decalogue and abridges.	5. Follows fuller Jewish and Greek text and division of Decalogue.	5. Like H.	5. Like H.
6. Assign to sacraments an independent place along with preceding articles.	6. Incorporates sacraments in exposition of articles of faith.	6. Like L.	6. Like H.
7. Teaches baptismal regeneration.	7 and 8. Calvinistic theory of sacraments.	7. Like L.	7. Like H.
8. Teaches corporeal presence, private confession and absolution.			9. Throws Apostles' Creed into Appendix.
10. Makes Creed basis of doctrinal teaching	10. Like L.	10. Like L.	10. New logical scheme of doctrinal teaching.
Text *The First Commandment* Thou shalt have no other gods *What does this mean?* We should fear and love God, and trust above all things. *The Second (Third) Commandment* Thou shalt not take the name of thy God in vain. *What does this mean?* We should so fear and love God as not to curse, swear, conjure, lie, or deceive, by his name, but call upon it in every time of need, pray, praise and give thanks, etc.	*Text* *What is thy only comfort in life and death?* That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour, Jesus Christ, who with his precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from my head; yea that all things must work together for my salvation. Wherefore, by his Holy Spirit, he also assures me of eternal life and makes me heartily willing and ready henceforth to live unto him.	*Text* *What is your name?* N. or M. *Who gave you the name?* My Godfathers and Godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. *What did your Godfathers and Godmothers (Sponsors) for you?* They did promise and vow three things in my name. First, that I should renounce the devil and all his works. . . . Secondly, that I should believe all the articles of the Christian faith. Thirdly, keep God's holy will, etc.	*Text* *What is the chief end of man?* Man's chief end is to glorify God, and to enjoy him forever. *What rule hath God given to direct us how we may glorify and enjoy him?* The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him. *What do the Scriptures principally teach?* What man is to believe concerning God and what duty God requires of man. etc.

[1]As set forth by Professor Philip Schaff in his "Creeds of Christendom."

DIVINE SQUANDERERS[1]

By Margaret Slattery

ONE cold winter afternoon a young man dropped in for late tea at the home of a very lovely and talented girl. He had used all his powers of persuasion that morning in urging her to give him the afternoon at the lake, where the ice was like glass, more perfect than it would be again all winter, he had told her. He knew she loved that long, narrow lake, with its great pines casting shadows over a glistening bed below. He had glided over it with her more than once and knew the joy of it. But now all that his urging won was an invitation to come in, late that afternoon, for tea. The reason for her refusal to yield to his pleas made him more angry every time he thought of it. It was her Sunday-school class.

In his eagerness to see her, he had come earlier than he was expected and the "class" was only beginning its preparations for departure. The young man gazed at the girls in utter amazement. There were ten of them about twelve years of age. They seemed all to be talking at once and in a fashion that made it difficult to recognize the English tongue. Their clothing, their voices, their pale faces and large eyes, their straggling, unkempt hair revealed at once the place they occupied in human society. So it was this bunch of silly girls staring at him with unabashed curiosity, acknowledging Nancy's introductions with what he called "movie manners," these homely, not over-clean specimens of girlhood who could compete with him, with a bracing spin through the winter landscape of the parks in his new car and that glorious glassy surface at the lake!

I imagine that he was not a very pleasant companion over the tea cups, even though the fire burned brightly and Nancy, thrilled by her afternoon, was enthusiastic over life in general and very good to look at. For on the way home he chanced to overtake me and walking to the hotel revealed his displeasure almost before our words of greeting were over. "It makes me furious," he said, after a most uncomplimentary description of the class. "Friday night she gives to some sort of teachers' supper where they have lectures on the lessons or something like that. She spends almost every Saturday afternoon with those girls and then Sunday she *teaches* them. None of the fellows can see her the way they can most of the girls. When you want her to do something, have a little fun, there's that *class*. It's a shame, a girl like Nancy squandering herself on a bunch like that." There was deep disgust in tone and gesture.

"Nancy manages to have a pretty good time," I said. "She has a happier look in her eyes than most girls of her set. Are you sure *squandering* is the right word?"

"Sure," he said, "look it up in the dictionary. And forgive me for blurting out all this, but it is a shame." Then we talked of other things. I looked it up in the dictionary that night as I sat in my study, although I knew its meaning very well. "Squander," I read, "to spend lavishly, *wastefully*." The second definition I knew was what he meant, wasting her time and strength, talents and money, that is what he thought she was doing. And Nancy did, in very truth, "spend lavishly." In that sense she was a squanderer, one of the divine squanderers who, down through the centuries, have spent themselves lavishly in some earnest effort which unseeing eyes have called *waste;* that spending which is done without thought of self, without hope of reward, a form of expenditure of which her friends, with all their knowledge of the world and its ways, even with their pet charities for which they danced, held fairs, gave carnivals, were wholly ignorant.

Was It Worth While?

Many years have passed since the young man on that winter evening had spoken with scorn and disgust of those ten awkward, ill-trained, homely little girls for whom the path of escape from poverty, with its cold and hunger, its sordid surroundings, its drab days, its unpromising future, was that slight girl, not then twenty, the Squanderer.

One of those little girls is today a young woman of twenty-two. She has completed her nurse's training and is in the service of the department of public health. On that winter afternoon, hidden away under her thin dress were two large, deep bruises and her hair pulled low over her forehead covered another. They came from blows given her by a drunken mother. She remembered the day when her father and mother and her younger sister moved down to the shabby tenement where she then lived. All the furniture left from the days when her father had been a respectable young bricklayer had been put out upon the sidewalk when the landlord had at last lost patience. Her father was too intoxicated to walk to the two rooms her mother had found in a dark, dirty street, and a fruit peddler had taken pity upon the pale-faced woman and had taken him there in his cart. It was almost two years later when the little girl had become accustomed to the crowded street and the trains crashing past, day and night, that after a bitter quarrel with her father, her mother had laid the new baby in her arms, crying, "My God, oh, my God!" She hesitated a moment, staring down into the faces of the children, then leaned over her sleeping husband and taking the half-empty bottle from his pocket, she drained it to the bottom. After that, until the day of her father's death, the little girl never saw her parents really sober. Today her mother is giving efficient service in a great institution for the reclamation of alcohol and drug addicts; the two younger children lie with their father, but this sweet, refined, Christian girl of twenty-two, trained for service, walks like an angel of mercy through the streets where she played as a child. She understands and they welcome her. When she speaks, if you know Nancy, you will notice a wholly unconscious imitation of her voice and manner.

Another of that little group who in those hard days of childhood was undernourished, cold and forlorn, because her father having strained his heart was an almost hopeless invalid, and all her mother's scrubbing could not bring enough for food, heat and rent, found in the Squanderer a star of hope. The hospital slowly brought back the father's strength, until light work was possible, the mother proved a most capable janitress in an apartment whose basement was a warm and comfortable home. The little girl is now twenty-one. She is a stenographer with

[1]Copyright, 1924, by Margaret Slattery.

a law firm that offers incentive and opportunity for advance. She is taking work in oral and written English three nights each week in the city college. She has a class in the Sunday school, eight little girls.

A third member of that group, which so distressed the young man on that day when the lake was smooth as glass, was foreign-born. She has shown remarkable ability in acquiring languages. She is an earnest student in a Christian institution which is preparing her for work with Slavic peoples. She gives a part of each day to the practical training connected with her course and has demonstrated her fitness for the work. Her fellow students say she learns a new dialect overnight.

The girl who laughed at the annoyed young man that afternoon when he came to tea is no longer awkward and homely. She has learned how to care for her soft hair, her complexion is clear, the gymnasium and the swimming pool have given her body grace and strength. One looks at her with pleasure. She has just been given a position in a primary school where she is to teach the children who come straight from the ships and know not one word of English. Another of the girls is in the Normal School, preparing to follow her example. The oldest girl of the class, now twenty-six, is designing children's clothing. The Squanderer saw to it that her special talent in this line was well trained. In her church the young designer has organized a club of girls whom she is teaching to make their own dresses, and her example and success are encouraging them to do far more than that.

One girl bade fair to follow the traditions of her shiftless family, until she was persuaded to go to the Squanderer's camp. There something happened to her. She left the shop where she had gone to work as soon as the law permitted and secured a position in a telephone office. Her ambition has been aroused and she has had two promotions. She will graduate from evening high school. Three members of the family in that crowded street have united with the church, and it has become the center of their interest. One little girl married at twenty a boy in her church. He is at the head of a small automobile repair shop on a state road and is making good. She says if it had not been for the Squanderer she would have lost everything that means so much to her now. One girl in the group went to college. She hopes to go to the mission field. The frailest of the ten, to whom her parents gave only the poorest inheritance in body and mind, fought bravely against tuberculosis but lost the fight at seventeen. She died with trusting eyes resting upon the Squanderer's face.

But this is not all. One by one the girls of her own set came to her aid. Their gifts added diving board, a tract of pine wood and a fellowship fund to the camp equipment. Some were persuaded to give self as well as gold, and more than one girl as camp councilor, living with the heroic, unselfish, uncomplaining, earnest daughters of the poor and handicapped, saw her own duty to God and men and determined to do it. Yes, Nancy has been a wise squanderer.

Our Greatest Need

I think so often of the world's squanderers. One may be very easily tempted to believe, these days, when glaring headlines catch the eye, that the world is wholly evil. The greater facts are set in smaller type, but keen sight can there detect the growing power of the good. Every year sees increasing numbers of men and women whose divine squandering preserves goodness, develops moral strength, trains for righteous, useful and happy citizens those who, without them, would have missed the way. Of that army on whose posts of duty the sun never sets, we who teach are a part. It is often difficult for us to hear the tramp of the steady progress of our fellows. We are too near the problem of superficial, careless girlhood, ignorant, untrained girlhood, pampered girlhood, weakened by over-indulgence; we are too near the problem of the modern boy with his lack of ambition and his easy conscience, drifting without a pilot, a constant prey to habits that mean mental and moral defeat. We are so near, we fail to see what the years have done. But if we could, on some Sunday morning, gather in impressive line of march those men and women of the world who acknowledge their debt to certain teachers who opened the door of opportunity to them, who showed them the meaning of life and helped them gain character, there would be a great company no man could number, and they would be of every color and tongue and faith. In my file are many letters, warm with words of gratitude to the various teachers who have helped their writers over the obstacles that blocked their paths, who have made life rich and full. They are a wonderful collection of testimonials. One is from the daughter of a western miner, one from a lovely Japanese girl, daughter of a peer, another from a colored girl, a born musician, one from a girl of wealth whose divorced parents placed her in school and left her to do the best she could.

Every Sunday morning as a part of the preparation for teaching I think one should stop for a moment to remember with gratitude this great company, back through the years, whose teachings in small groups on the prairies, in the mountains, on the desert, in great cities, in the palace and the hovel, in the tepee, in the igloo, in the Negro cabin, in the Chinese hut, in the mud villages of India, in the kraals of Africa, have developed strong, beautiful, efficient, consecrated character. What that character means to the world of our day, and to America especially, the late President Harding, that Sunday morning in Alaska, stated in tones of deep conviction, *"When our country ceases to produce character, to produce those staunch virtues which are our tradition and inheritance,*

(Continued on page 431)

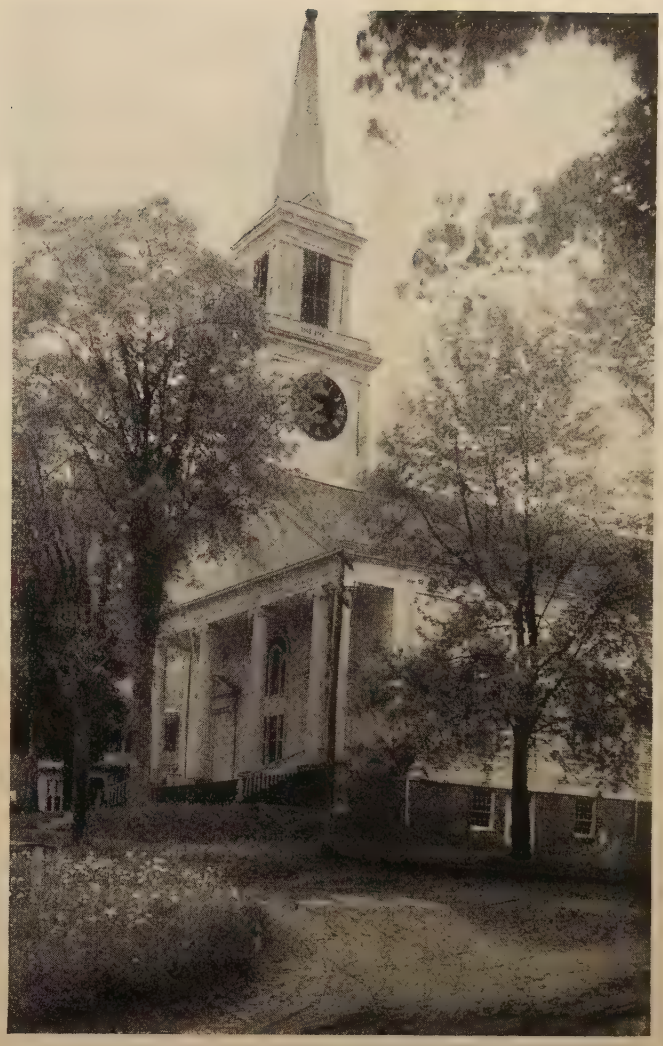
IT is not so much *where* you live
As *how*, and *why*, and *when* you live,
That answers in the affirmative,
Or maybe in the negative,
The question, Are you fit to live?

It is not so much *where* you live
As whether while you live you *live*,
And to the world your highest give,
And so make answer positive
That you are truly fit to live.

—John Oxenham
in *Hearts Courageous*

MAKING THE MOST OF THE SUMMER MONTHS

By Robert W. Gammon



A Country Church Which Serves and Is Served

AMERICA has the vacation habit. It has learned how to play. Its custom in this respect has changed greatly in fifty years, yes, in twenty years. In the olden day only the rich took a vacation, especially a vacation that meant going "somewhere." We still have what the sociologists call the "unprivileged," who get no vacation. The rest of us get a week or two, or a month or two, during which we are more or less separated from the task that claims us for the rest of the year. This universality of the vacation habit means that America is increasingly preparing itself to furnish proper vacations.

Hundreds of playgrounds in the broad sense of that term have been developed where people live in summer hotels, in cottages or in tents. The growing vacation habit makes a demand for vacation housing which we may expect will greatly increase in the next few years. Such a change as this in the life habits of a people affects every phase of life, and of course must have a large influence upon the work of the churches everywhere.

The city church registers a very marked change. Sad to relate not a few city churches are now closed for practically the entire summer, or if open there is little doing in their church life. A large number of the leaders who make these churches so effective spend their vacation in country places or in summer colonies. What a voltage of religious power they carry with them, and much of it is unused during the vacation! A large amount of this talent can be put to use if the church people, where talent spends its summer, know the day of their visitation.

A considerable number of church folk from the city go into farming communities to spend vacations. Among them are many who serve with ability and loyalty in the home church. They may or may not be people of extraordinary talent, and yet they can bring to the rural church and community which they visit a new method or a new way of doing an old thing, or a new phase of truth, or a new attitude. They may be speakers or preachers of outstanding ability who can make a real contribution in the pulpit, or they may be laymen who will work with the rank and file. Anyway there comes into our country districts at every vacation period a high voltage of religious power which can be used.

The village and rural church must not only know how to secure the service of these visitors but it must have a program into which they can fit. The summer is the real harvest time in many ways for the rural church. In not a few country districts the bad roads of the winter make church work drag, while the summer offers a great opportunity. The visiting preacher may bring a new voice to the pulpit, the visiting teacher may hold a teacherless class for three or four Sundays and give to it new life, strong leaders may be found among visitors for teaching in the daily vacation Bible school, or a new leader may be found for a community program of recreation for the summer.

If the church is to realize on these visitors, it must have a minister and other leaders who know talent and, knowing it, understand how to put it to work. The program of the rural church for the summer must be adjusted to use the talent at hand. A village church which has many summer visitors in its neighborhood has its pulpit filled almost every Sunday during July and August by men of national reputation. A good many people of religious traditions far removed from those of the evangelical churches spend their summers in this community and they attend in large numbers this church which has such good preaching. The church maintains a daily vacation Bible school which is superintended by a young woman who visits the community every summer. Another church has had the finest sort of teaching in the use of the pageant and the drama through the work of a talented summer visitor. She organized the young people of the community and taught them how to do the work, and led them in giving several religious dramas that got the attention of the whole countryside.

These are suggestions of many types of service which the rural church may realize from summer visitors if it is willing to adjust its program and to seek the service of those who are available. Many ministers are experts at this and one of the fine things about the service is that the visitors who lend themselves to these tasks are just as much benefited by the experiences as are those who may serve. There are other ministers in rural fields who have at hand every summer well-known teachers, ministers and Christian leaders in many other walks of life, who allow them to come and go and never use them.

Ministers and churches who are slack in this regard surely let a lot of wealth slip through their fingers.

An entirely different problem presents itself to the church in the summer resort. With it life is either a feast or a famine. In the summer it may have a house full of people, most of whom are strangers, while in the winter it must come down to a handful because it has only its own people. A noted resort town in the West is able to secure the attendance in its one church of very few of its members in the summer time because they are busy taking care of the physical wants of the strangers in their midst, and yet the church is filled every Sunday with these same strangers. This church serves and is served during the whole of the summer period. It is the place where folks come together to get acquainted. It maintains Bible classes for men and women under the leadership of strong constructive teachers, it carries on a daily vacation Bible school and not only ministers to the children of visitors, but secures teachers from among the visitors. Its minister is a helpful preacher and reaches his visitors with his sermons and his pastoral work as well. He is able to make the Gospel a power for many people who visit his church only once or twice.

The program of this church is arranged so as to use practically every bit of talent that comes to its town in the summer. If a scientist who is master in his field appears, he is prevailed upon to give a lecture that will put in a concrete way what is being done in his field. If a reader of national reputation comes, an evening is given to his or her work. If some one is present who can make a contribution to the music of the church, a place is made for this service. Noted preachers are often found in the pulpit of this church on summer Sundays. The whole program is arranged with one end in view, that of making the church the finest clearing house possible for what the community may contribute to the strangers visiting it and what the visitors may contribute to the community. It is a case where even exchange is no robbery.

Ministers and other church leaders who have the responsibility of churches in resorts can more than ever before plan their work far ahead. The American people are increasingly planning their vacations early, so that proper inquiries will often bring to the minister months before the season opens quite full information concerning those expected. He can thus make his program definitely to use to the full the talent that shall come. If we are able largely to use the fine men and women who leave our cities during the heated period, perhaps the long vacation in the city church will not seem such a calamity in the future as it does at present.

SUMMER OPPORTUNITIES FOR COUNTRY SCHOOLS

By Staley F. Davis

SUMMERTIME means exceptional opportunity for the Sunday schools, and some of those schools are finding it out. One country school canvassed its town and solicited homes to receive city children as their guests for a week. Then they clasped hands with a down-town city church, a church struggling to fight back the tide engulfing the submerged unfortunates living in poverty and unwholesomeness. They took the children of the city and not only gave them "fresh air," which is always free in the country, but placed them in Christian homes. There are enough country towns, and church members living in Christian homes therein, to give such an experience to every spiritual orphan of the city. How much better for the children entertained than even a "Fresh Air Camp"!

Every down-town city church needs the help of one or more country churches which will join with it in a ministry of service. There are a few great city churches, well equipped and financed, capable of carrying on their own enterprises of summer camps and fresh-air expeditions. There are a much larger number of city churches with poor equipment, depleted membership, and few or no funds to invest in relief of winter suffering, or in summer camps for the mothers and children who are in vital need of the breath of open country. Such a church is more frequently in the midst of great need than the wealthy church. If such a church could have as a partner in its kingdom enterprise some church in the country with a real service motive, ready to do perfectly simple and possible things, its ministry might be as fruitful as the elaborately equipped settlement, and the country member of the firm would draw just as big dividends in kingdom currency.

The members of one country school gathered twice as many daisies as they needed for decorating their church for Children's Day, and sent the extra quantity to just such a city church as we have described. Packed tightly in water pails the flowers kept fresh, and the city church looked as lovely as the country church. After the service the cheery flowers were distributed and brightened more than a hundred homes where flowers are seldom seen.

Greater or Less Activity

Is summer a time to let down or a time for greater activity? That depends. We believe that there are situations where the best ends may be served by a cessation of the regular Sunday-school sessions for a part of the summer season. In a certain large-town school experience showed that almost the entire teaching force was away most of the Sundays involved. Classes were of necessity combined and were often without teachers. Classes disintegrated, and attendance at the school dwindled so that they were ashamed to announce the numbers. It was proposed to close the school for July and August. An opponent of this proposed action ventured as an argument for running the school fifty-two Sundays a year the statement that "the devil never takes a vacation." Another was moved to suggest that for once they might refuse to follow the example of the devil. The school was closed and when it reopened in September it was with greater zest than usual and no harm was done or loss sustained by the school having a vacation. There is nothing inherently sinful in closing a school for one Sunday or for a number of Sundays. But such closing is not expedient for most schools and seldom can be justified for the country school.

Changed Activities

Perhaps a truer answer to the question is to be found in the suggestion that summer is a time for changed activities, different methods. In most parishes, outside of a few city situations, three-fourths of the population are at home on any one Sunday. Where that condition exists should not some way be found to carry on? One small-town school gives all its officers and teachers a summer vacation and elects an entirely different and complete summer staff, superintendent, secretaries, teachers.

And It Works

Many churches run a combined Sunday school and preaching service during the summer months, the complete service taking an hour and a half, where the two services formerly took two hours and a quarter, every one uniting in the worship service and staying for the Bible study.

Frequently, where the teaching force and personnel of the classes are disorganized, the class grouping is disregarded for teaching purposes and each department is taught as one class. In the graded school, the summer quarter lessons for any one of the courses used in the department involved may be studied by the whole group in this way. Each summer a different course is used in alternation with the other courses, so that in a four-year Junior Department, for example, those who attend every summer will go through the entire series of lessons.

A delightfully different summer program

can be arranged with the aid of the stereopticon. One school took a trip around the world one summer by this route. An excursion ticket was printed with a coupon for each Sunday, naming the station and country visited, which when torn off became an attendance record. In one case such a program took the place of the regular lesson, in another it was in addition to the class instruction. A constantly increasing supply of picture material is available for such use. Fifteen minute sets are prepared especially for Sunday-school programs. Beautiful illustrated hymn sets can also be secured, which give a new delight to singing. Stereopticon instruments, operated by either gas or electric light, are reasonably priced, and a room needs to be only partially darkened to make the pictures usable.

A delightful variation for a country school is to meet out-of-doors under the trees. When a whooping cough epidemic led a country board of health to forbid all public gatherings in churches, schools and theaters, a certain Pennsylvania Sunday school organized a whooping cough department and met outdoors. The delights that were discovered under duress are open to all schools located in open places. But even in the very midst of nature's gorgeous dress appreciation needs to be cultivated. We have seen a church utterly barren of decoration, although standing in the midst of fields and woods full of flowers and ferns, and we have felt that we would rather worship out there, even with only a nodding Jack-in-the-pulpit for a preacher. Let full advantage be taken of nature's prodigality. Every rural church can be made fragrant and beautiful all summer long at no cost but a little thoughtful effort. To take a class or an entire school out into the cathedral of the elms or the chapel of the maples can be made a very spiritual procedure.

The Summer Population and the Sunday School

Some churches have learned how both to serve and to use the summer population, and often the best way to serve is to give the visitor an opportunity to be used. In one mountain section the most of the winter population is engaged in the boarding-house business. Sunday-school work suffers because the teachers have to give up their classes and stay at home to feed and clean up after summer boarders. Here is one school which gives up and lets its children go tutorless and its young people leaderless. But just over the mountain from them is another school which systematically cultivates the summer folk, seeks their attendance, and is always able to find enough help from among the visitors to enable them to man the school.

One of these mountain churches is situated half way between two summer hotels. The pastor held services in each hotel, taking a choir of juniors with him to furnish music. He discovered some musical talent in the hotels, and on his invitation a group of guests formed an impromptu choir and came to his combined church and Sunday-school service and sang, while many of the hotel guests came along to hear them. The next Sunday a similar group from the other hotel furnished the music, and not only did the other guests from that hotel come, but still larger numbers from the first hotel to see if those from the other hostelry could sing any better than their own representatives. The pastor kept this program going all summer long with a large attendance of his own people and the summer guests. Such contacts are not difficult to make. Almost any hotel management is glad to have a service on Sunday in the lobby. Singers and players are glad to be asked to take part in services, and in a location where there are many summer guests it is possible to have both the Sunday school and church worship service enriched by frequent musical contributions.

The presence of summer guests and the discovery of their talents often makes possible week-night entertainments such as cannot be provided in the winter season, and which serve a real social purpose as well.

The "Harvest Home" dinner or festival is not without its social value. We wish that such occasions could be lifted above the suspicion of selfish financial purpose. No church should allow itself to become dependent upon the exploitation of summer visitors to meet its local financial obligations for which its own membership ought to be responsible. The whole atmosphere is improved when the proceeds of such delightful occasions are directed toward some extra Christian service, a hospital fund, a community hall enterprise, or a fresh air work in cooperation with a city parish.

Have a Picnic ?

Wouldn't you enjoy having a Sunday school picnic again? In many cases not only the entire Sunday school with each member of the family will join in the festivities, but the entire community may be interested. On one rural parish a teen-age-circuit-union was formed by the young people, mostly thirteen to eighteen years of age. Once every week they got together at the central church of their five-point circuit and spent the late afternoon and long evening together, playing tennis, baseball, and social games, and having supper together. They themselves had cleared the ground, graded the tennis courts and diamond, and furnished their social room. Then they got their big idea. They put on a farmers' picnic and stock exhibit. The young people engineered it all. It interested a whole county and drew an unprecedented crowd. It was clean and wholesome and free from gambling, and so successful that it has become an annual event, the "best time" in the whole year. Many so-called farmers' picnics are promoted by those who seek to exploit the farmer by all kinds of gambling devices. Where this condition prevails the church and school have a distinct opportunity which means an obligation.

The above incident brings to the fore the suggestion that about the most strategic thing a country school can do is to afford the young people an opportunity to organize themselves for a good time socially and in doing worth-while things.

The Summer an Educational Opportunity

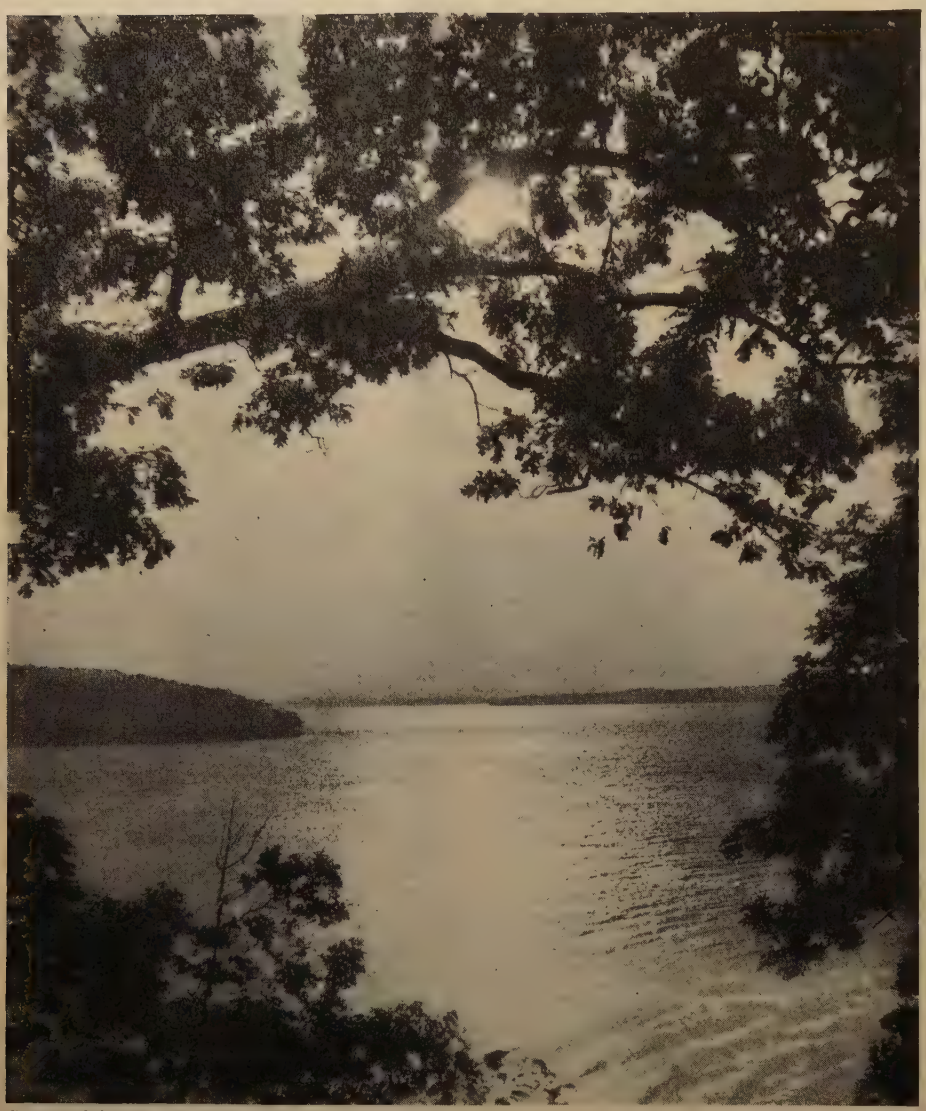
The summer time offers a very distinct educational opportunity which is being capitalized by daily vacation Bible schools. Church vacation schools are not limited to city situations, but some of the best schools are being held in strictly rural communities. The idea is simple and workable in any place where there are children. Elaborate equipment is not necessary. College students home for the summer make excellent teachers. The formula, "Idle churches, idle children, idle students brought together," has worked in all kinds of communities and put more than half a million children in school for three hours a day for from three to six weeks, getting across more religious education during that time than in a whole year of average Sunday-school work.

Another school has become conscious of itself and its opportunity as it has realized the significance of the fact that within a small radius, with itself as a center, summer cottage communities have grown up around five little lakes. To prepare to meet the situation they have undertaken to make a complete survey of the territory and are planning to build a community hall to house two departments of the school and provide adequate social and recreational facilities. With the addition of tennis courts they will have an efficient social center equipment, and they are planning a more active program during the summer than they have ever had during the winter.

"Do you keep your Sunday school going all summer?" The question was put to the superintendent of a rural school of one hundred and fifty members. "*Do* we? We have our biggest Sunday school in the summer. Two years ago we discovered a city council Boy Scout camp about a mile from us. We visited the camp and invited the scouts to come to our Sunday school. The whole camp came. We were able to take care of them with teachers, and the result is they made our Sunday school their official school, and they are there every Sunday through July and August. Really we have our best school and best good times during the summer. We couldn't close our school if we wanted to."

So long as there are people, and especially children, in any given neighborhood, it is not only possible to carry on the work of the church and school in some helpful form, but it ought to be done.

SUMMER SCHOOLS AND CONFERENCES



Courtesy of the International Council

Sunrise on Lake Geneva

THE list of summer schools and conferences given below is offered for the benefit of those who are planning to attend such conferences. For further information write to the organization under whose auspices the school in which you are interested is held. Indebtedness for assistance in preparing the list is gratefully acknowledged to the various denominations and agencies who are promoting the conferences.—*The Editors*

Alabama

Montgomery: Woman's College, Methodist Episcopal Church, South, Conference School, May 30-June 5; Pastors' Leadership School, June 15-19.
Talladega: Talladega College, Y. W. C. A., Colored Student Conference, June 6-16.

Alberta

Sylvan Lake: Religious Education Council of Alberta, Summer School, August 1-12.

Arkansas

Conway: Hendrix College, Methodist Episcopal Church, South, Pastors' Leadership School, June 11-27.
Mount Sequoyah: Methodist Episcopal Church, South, Western Assembly Leadership School, June 25-July 9.

British Columbia

Camps held under the auspices of the Religious Education Council of British Columbia:
North Okanagan: Boys' Camp.
North Okanagan: Girls' Camp.
Ocean Park: Leadership Training School, July 7-17.
Whytecliffe: Provincial Older Girls' Camp, June 28-July 7.

California

Asilomar: American Baptist Publication Society, Summer Assembly, July 21-31.
Asilomar: Missionary Education Movement Conference, July 11-21.
Asilomar: Protestant Episcopal Church, Vacation Conference, June 23-July 1.
Asilomar: Y. W. C. A., Pacific Coast Conference, June 18-28; Girl Reserve Conference, July 1-11; Pacific Coast Community Conference, August 12-22.
Berkeley: Methodist Episcopal Church, South, Summer School, June 23-28.
Lake Tahoe: Presbyterian, U. S. A., Young People's Conference, August 6-13.
Los Angeles: California Christian College, Disciples of Christ, Young People's Conference, June 30-July 7.
Los Angeles: Presbyterian, U. S. A., Young People's Conference, August 4-10.
Pacific Palisades: Methodist Episcopal Church, Summer School, July 14-19.
Pacific Palisades: Y. M. C. A., Summer School, July 23-August 6.
San Anselmo: Presbyterian, U. S. A., Young People's Conference, July 16-22.

Colorado

Colorado Springs: Congregational Church, Young People's Conference, June 16-25.
Estes Park: Presbyterian, U. S. A., Young People's Conference, June 16-22.
Estes Park: Y. M. C. A., Student Conference, June 6-16,; Summer School, July 16-31.
Estes Park: Y. W. C. A., Girl Reserve Conference, June 17-27; Rocky Mountain Community Conference, August 5-15; Rocky Mountain Student Conference, August 19-29.
Evergreen: Protestant Episcopal Church, Clergy Conference, August 10-24.
Geneva Glen: International Sunday School Council of Religious Education, Adult Training School, July 1-18; Girls' Camp Conference, July 22-August 3; Boys' Camp Conference, August 5-17.

Connecticut

Middletown: Wesleyan University, Connecticut Sunday School Association, Summer School of Religious Education, June 24-July 5.

Florida

Lakeland: Southern College, Methodist Episcopal Church, South, Pastors' Leadership School, June 4-18; Conference School, June 5-19.

Georgia

Highland: Y. W. C. A., Girl Reserve Conference, June 17-27.
Macon: Wesleyan College, Methodist Episcopal Church, South, Pastors' Leadership School, May 28-June 11; Conference School, June 11-17.

Idaho

Bellevue: Presbyterian, U. S. A., Young People's Conference, July 16-22.
Ketchum: American Baptist Publication Society, Summer Assembly, July 8-18.

Illinois

Alton: American Baptist Publication Society, Summer Assembly, July 12-19.
Chicago: National Baptist Convention, U. S. A., School of Methods, October 20-26.
Des Plaines: Methodist Episcopal Church, Summer School, July 21-25.
Dixon: United Lutheran Church, July 28-August 2.
Dixon: Presbyterian, U. S. A., Young People's Conference, July 14-20.

Elmhurst: Elmhurst College, Evangelical Synod of North America, Summer School of Methods, July 21-August 1.
Eureka: Eureka College, Disciples of Christ, Young People's Conference, June 30-July 7.
Evanston: Northwestern University, Methodist Episcopal Church, Directors of Religious Education, July 28-August 8.
Franklin Grove: Church of the Brethren, August 12-17.
Mt. Carroll: American Baptist Publication Society, Summer Assembly, June 21-28.
Petersburg: Presbyterian, U. S. A., Young People's Conference, June 26-July 2.
Sparta: Presbyterian U. S. A. and Presbyterian, U. S., Young People's Conference, July 7-13.

Indiana

Battle Ground: Methodist Episcopal Church, Summer School, July 21-25.
Brooklyn: Bethany Park, Disciples of Christ, Young People's Conference, August 4-11.
Brooklyn: Bethany Park, Reformed Church in the U. S., Summer School of Missions, July 12-18.
Franklin: American Baptist Publication Society, Summer Assembly, August 16-24.
Hanover: Presbyterian, U. S. A., Young People's Conference August 22-28.
Lake Wawasee: Vawter Park, Protestant Episcopal Church, Conference for Church Workers, June 16-21.
Winona Lake: Indiana Sunday School Council of Religious Education, Training School, August 10-21.
Winona Lake: Presbyterian, U. S. A., Young People's Conference, June 26-July 2.

Iowa

Boone: Church of the Brethren, August 25-29.
Cedar Falls: Presbyterian, U. S. A., Young People's Conference, July 14-20.
Iowa Falls: American Baptist Publication Society, Summer Assembly, July 16-30.
Milford: Lake Okaboji, Y. W. C. A., Girl Reserve Conference, I, June 18-28; II, July 1-11; Industrial Conference, July 12-26.
Oskaloosa: Iowa State Sunday School Council of Religious Education, Training School for Sunday School Workers, June 16-27.

Kansas

Baldwin: Baker University, Methodist Episcopal Church, June 16-27.
Emporia: Disciples of Christ, Young People's Conference, June 2-9.
Emporia: Presbyterian, U. S. A., Young People's Conference, June 16-22.
Newton: Bethel College, Evangelical Synod of North America, Summer School of Methods, June 9-20.
Ottawa: Ottawa University, American Baptist Publication Society, August 4-14.
Topeka: Bethany College, Protestant Episcopal Church, June 4-8.
Twin Mounds Park: Congregational Church, Young People's Conference, July 9-27.

Kentucky

Berea: Kentucky Sunday School Association, July 7-12.
Danville: Presbyterian, U. S. A., and Presbyterian, U. S., Young People's Conference, June 19-25.
Frankfort: Kentucky Normal and Industrial Institute, Y. W. C. A., Colored Community Conference, July 23-31.
Louisville: National Baptist Convention, U. S. A., School of Methods, July 21-27.
Mammoth Cave: Disciples of Christ, Young People's Conference, July 9-16.
Russellville: Methodist Episcopal Church, South, Pastors' Leadership School, May 28-June 11.
Versailles: Protestant Episcopal Church, June 15-21.

Louisiana

Camp Lassa: Louisiana Sunday School Association, Standard Training School, July 26-August 8; Girls' Camp, August 11-23; Boys' Camp, August 25-September 6.

Maine

Houlton: Ricker Institute, Maine State Sunday School Association, July 9-19.
Machias: State Normal School, Maine State Sunday School Association, June 18-28.
Ocean Park: Missionary Education Movement Conference, July 1-10.
Ocean Park: New England Baptist Conference, School of Methods, August 19-29.
Poland: Camp Maqua, Y. W. C. A., North Eastern Student Conference, June 20-30; Girl Reserve Conference, July 1-11.
Vassalboro: Oak Grove Seminary, Maine State Sunday School Association, June 30-July 8.

Manitoba

Religious Education Council of Manitoba:
Copeland Island: Leadership Training Camp for Girls, August.
Pelican Lake: Leadership Training Camp for Boys, July.
Rock Lake: School of Methods, July.

Maryland

Frederick: Hood College, Reformed Church in the U. S., Summer School of Missions, July 7-13.
Mt. Lake Park: Methodist Episcopal Church, Summer School, August 18-24.
New Windsor: Church of the Brethren, August 5-10.
Ocean City: Presbyterian, U. S. A., Young People's Conference, July 7-13.
Ocean City: Peninsula School, Protestant Episcopal Church, June 23-28.

Massachusetts

Craigville: Christian Church, July 22-August 3.
East Northfield: Northfield Schools and Conferences and Northfield School of Religious Education, July 23-August 1.
Wellesley: Protestant Episcopal Church, Summer Conference, June 23-July 3.

Michigan

Alma: Presbyterian, U. S. A., Young People's Conference, July 7-13.
Camp Warren: Michigan Sunday School Council of Religious Education, Standard Training School, July 7-18; Older Girls' Camp Conferences and Older Boys' Camp Conferences—dates to be announced later.
Dowagiac: Dewey Lake, Y. W. C. A., Industrial Conference, June 18-28.
Frankfort: Disciples of Christ, Young People's Conference, July 14-21.
Hillsdale: Protestant Episcopal Church, July 7-17.
Kalamazoo: American Baptist Publication Society, Summer Assembly, July 24-August 2.
Olivet: Congregational Church, Young People's Conference, June 20-28.
Saugatuck: Presbyterian, U. S. A., Young People's Conference, June 30-July 6.
Tower Hill: Congregational Church, Young People's Conference, June 21-27.

Minnesota

Mound Lake: American Baptist Publication Society, Summer Assembly, July 26-August 3.
Northfield: Congregational Church, Young People's Conference, June 24-July 1.
Paynesville: Presbyterian, U. S. A., Young People's Conference, July 7-13.
Spring Park: Disciples of Christ, Young People's Conference, June 23-30.

Mississippi

Biloxi: Sea Shore Camp Grounds, Evangelical Synod of North America, Summer School of Methods, June 30-July 11.
Grenada: Methodist Episcopal Church, South, Conference School, June 10-17.
Jackson: Presbyterian, U. S., Sunday School Conference, June 2-9.
Vicksburg: Protestant Episcopal Church, Teacher Training School, July 27-August 5.

Missouri

Albany: Palmer College, The Christian Church, May 28-June 7.
Columbia: Christian College, Disciples of Christ, Young People's Conference, June 23-30.

Courtesy of Northfield School of Religious Education

In Front of the Auditorium at the Close of One of the Platform Services

Fayette: Central College, Methodist Episcopal Church, South, Pastors' Leadership School, June 3-20.
Hollister: Disciples of Christ, Young People's Conference, August 18-25.
Hollister: Presbyterian, U. S. A., Young People's Conference, July 23-29.
Hollister: Y. M. C. A., Student Conference, June 6-16; Summer School, June 17-July 1.
Hollister: Y. M. C. A. Camp, Y. W. C. A., Girl Reserve Conference, July 1-11.
Liberty: William Jewell College, American Baptist Publication Society, Summer Assembly, June 23-July 3.

Montana

Columbus: Congregational Church, Young People's Conference, July 12-19.
Helena: American Baptist Publication Society, Summer Assembly, June 20-30.
Helena: Presbyterian, U. S. A., Young People's Conference, July 2-8.
Luccock Park: Methodist Episcopal Church, Summer School, July 14-19.

Nebraska

Beatrice: Church of the Brethren, August 19-24.
Bethany: Cotner College, Disciples of Christ, Young People's Conference, June 2-9.
Crete: Congregational Church, Young People's Conference, June 7-14.
Fremont: United Lutheran Church, June 5-10.
Grand Island: American Baptist Publication Society, Summer Assembly, July 26-August 3.

New Brunswick, Canada

Maritime Religious Education Council:
Chipman: Boys' Camp, July 11-21; Girls' Camp, July 23-August 1.
Sackville: Summer School of Methods, August 1-8.

New Hampshire

Concord: St. Paul's School, Protestant Episcopal Church, Church Conference of the Province of New England, June 28-July 7.
Durham: University of New Hampshire, Northern New England School of Religious Education, July 14-21.
Lake Winnipesaukee: International Sunday School Council of Religious Education, Girls' Camp Conference, July 15-27; Boys' Camp Conference, July 29-August 10; Adult Training School, August 12-29.

New Jersey

Blairstown: Congregational Church, Young People's Conference, July 19-28.
Blairstown: Blair Academy, New Jersey Sunday School Association, School of Methods for Sunday School Workers, June 30-July 11.
Blairstown: Presbyterian, U. S. A., Young People's Conference, No. 1, July 12-18; No. 2, August 20-26.
Blairstown: Y. M. C. A., Student Conference, June 20-26.
Hightstown: American Baptist Publication Society, Summer Assembly, June 30-July 11.
Princeton: Protestant Episcopal Church, Summer School for Church Workers, June 30-July 11.
Stone Harbor: United Lutheran Church, August 3-10.

New Mexico

Sante Fe: Presbyterian, U. S. A., Young People's Conference, August 21-27.

New York

Auburn: Presbyterian, U. S. A., Young People's Conference, June 26-July 2.
Carmel: New York State Sunday School Association, July 21-31.
Dunkirk: Evangelical Training School Camp, Evangelical Synod of North America, Summer School of Methods, August 18-29.
Geneva: Protestant Episcopal Church, Summer School of the Province of New York and New Jersey, June 30-July 11.
Hartwick Seminary: United Lutheran Church, August 25-29.
Keuka Lake: Keuka College, American Baptist Publication Society, Pastors' Conference, August 18-25.
Montour Falls: Cook Academy, American Baptist Publication Society, Young People's Assembly, August 11-17.
Montour Falls: Cook Academy, Congregational Church, Young People's Conference, June 27-July 6.
Saratoga: New York State Sunday School Association, July 7-18.
Sidney Grove: New York State Sunday School Association, July 28-August 8.
Silver Bay: Missionary Education Movement Conference, July 5-15.
Silver Bay: Y. M. C. A., Student Conference, June 12-19; Summer School, July 30-August 27.
Silver Bay: Y. W. C. A., Eastern Student Conference, June 20-30; Eastern Community Conference, July 15-25.
Silver Lake: New York State Sunday School Association, August 11-22.

North Carolina

Blue Ridge: Missionary Education Movement Conference, June 27-July 7.
Blue Ridge: Protestant Episcopal Church, June 24-July 5.
Blue Ridge: Y. M. C. A., Student Conference, June 17-26; Summer Schools, July 18-August 1.
Blue Ridge: Y. W. C. A., Southern Student Conference, June 6-16; Southern Community Conference, July 8-18.
Durham: Trinity College, Methodist Episcopal Church, South, Pastors' Leadership School, June 4-18.
Hickory: United Lutheran Church, July 22-31.
Junaluska: Methodist Episcopal Church, South, Leadership School, July 15-August 28.
Kings Mountain: Congregational Church, Young People's Conference (Colored), June 6-15.
Kings Mountain: Y. W. C. A., Colored Conference, June 24-July 4.
Lake Junaluska: Y. W. C. A., Southern Industrial Conference, June 24-July 4.
Montreat: Presbyterian, U. S., Sunday School Conference, July 22-August 5.
Newton: Catawba College, Reformed Church in the U. S., Summer School of Missions, July 12-18.
Raleigh: Protestant Episcopal Church, St. Augustine's Conference (Colored), June 2-6.

North Dakota

Jamestown: American Baptist Publication Society, Summer Assembly, and Presbyterian, U. S. A., June 18-24.
Valley City: Congregational Church, Young People's Conference, June 21-28.

Nova Scotia

Maritime Religious Education Council: Summer Schools of Methods—
Pictou: August 11-18.
Wolfville: July 24-31.
Camps for Girls and Boys:
Big Cove: Boys' Camp, June 30-July 10.
Camp Breton: Girls' Camp, July 10-21.
Pinehurst: Boys' Camp, July 22-31; Girls' Camp, August 1-11.
Wallace: Girls' Camp, June 30-July 9; Girls' Leadership Camp, August 12-20.
Wolfville: Missionary Education Conference, July 16-22.

Ohio

Cleveland: National Baptist Convention, U. S. A., School of Methods, June 18-22.
Defiance: Defiance College, The Christian Church, Summer School for Pastors, July 8-17.
Gambier: Protestant Episcopal Church, June 24-July 5.
Granville: American Baptist Publication Society, Summer Assembly, July 28-August 8.
Hiram: Hiram College, Disciples of Christ, Young People's Conference, June 16-23.
Lakeside: Congregational Church, Young People's Conference, July 7-13.
Lakeside: United Lutheran Church, July 21-27.
Oxford: Presbyterian, U. S. A., Young People's Conference, August 4-10.
Tiffin: Heidelberg University, Reformed Church in the U. S., Summer School of Missions, July 26-August 1.
Westerville: Otterbein College, United Brethren in Christ, School of Methods, July 1-11.
Wilmington: Disciples of Christ, Young People's Conference,, June 9-16.
Wooster: Presbyterian, U. S. A., Young People's Conference, August 13-19.

Oklahoma

Enid: Disciples of Christ, Young People's Conference, July 21-28.
Norman: Protestant Episcopal Church, School of Methods, June 9-14.
Oklahoma City: Methodist Episcopal Church, South, Pastors' Leadership School, May 27-June 10.

Ontario

Ontario Religious Education Council:
Camps for Trail Rangers, Tuxis Boys and Leaders:
Balsam Lake: July 7-14; Brockville: second or third week in July; Beausoleil Island: first three weeks in July; Beausoleil Island: July 26-August 2; Golden Lake Camp: June 26-July 3; Pelee Island: first two weeks of July.
Camps for Leaders of Girls:
Beau Rivage: August 4-14; Port Bruce: August 19-29.
Girls' Training Camps: Beau Rivage: July 25-August 2; Beausoleil: August 4-14; Port Elgin: July 16-26; Port Talbot: July 24-August 1; Niagara Peninsula: August 16-26; White House: July 2-12 and July 22-August 1.
Bruce Mines: Cooperative School, July 26-August 1.
Courtright: Ontario Religious Education Council, June 30-July 6.
Elgin House: Methodist Church, Canada, June 30-July 7.
Goderich: Methodist Church, Canada, July 21-28.
Lake Couchiching: Ontario Religious Education Council, July 12-21.
Lake Couchiching: Presbyterian Church in Canada, June 30-July 11.
Lake Couchiching: Y. M. C. A., Summer School, August 5-22.
Lake Simcoe: Methodist Church, Canada, July 1-8.
Mt. Forest: Methodist Church, Canada, July 7-14.
Owen Sound: Methodist Church, Canada, June 30-July 7.
Point Iroquois: Methodist Church, Canada, July 28-August 2.

Port Elgin: Cooperative School, July 7-14.
St. Thomas: Alma College, Methodist Church, Canada, July 8-15.
St. Thomas: Presbyterian Church in Canada, Summer School, July 14-21.
Timogami: Methodist Church, Canada, July 21-28.

Oregon

Gladstone: Chatauqua Park, Protestant Episcopal Church, School for Clergy and Church Workers, July 19-28.
Portland: Presbyterian, U. S. A., Young People's Conference, July 7-13.

Pennsylvania

Birmingham: Presbyterian, U. S. A., Young People's Conference, August 20-26.
Canton: Camp Nepahwin, Y. W. C. A., Business Girls' Conference, August 4-14.
Carlisle: Dickinson College, Methodist Episcopal Church, July 7-18.
Collegeville: American Baptist Publication Society, Summer Assembly, August 25-September 1.
Collegeville: Church of the Brethren, July 29-August 3.
Collegeville: Ursinus College, Reformed Church in the U. S., Summer School of Missions, August 11-17.
Conneaut Lake: Exposition Park, Protestant Episcopal Church, July 7-18.
Eaglesmere: Protestant Episcopal Church, Conference for Church Workers, July 7-14.
Eaglesmere: Y. W. C. A., East Central Student Conference, June 17-27; East Central Community Conference, June 27-July 7.
Gettysburg: United Lutheran Church, July 30-August 6.
Greenville: United Lutheran Church, August 2-9.
Johnstown: Camp Harmony, Church of the Brethren, Girls' Camp, July 14-24; Young People's Conference, July 25-27; Boys' Camp, July 28-August 7.
Lancaster: Theological Seminary, Reformed Church in the U. S., Summer School of Missions, August 2-8.
North Girard: Pennsylvania State Sabbath School Association, Camp Caledon: Girls' Camp, June 24-July 7; College Girls' Camp, July 10-21.
Philadelphia: Mt. Airy, United Lutheran Church, June 27-July 7.
Ridgeview: American Baptist Publication Society, Summer Assembly, July 14-21.
Saltsburg: Kiskiminetas Academy, Reformed Church in the U. S., Summer School of Missions, July 19-25.
Saltsburg: Presbyterian, U. S. A., Young People's Conference, July 28-August 3.
Selinsgrove: United Lutheran Church, August 19-28.
South Bethlehem: Bishopthorpe Manor School, Protestant Episcopal Church, June 23-28.
Spruce Creek: Pennsylvania State Sabbath School Association, Camp Kanesatake: Boys' Camp, June 24-July 7; Girls' Camp, July 8-21; Adult Leadership Training Camp, July 21-August 2.
Warren: United Brethren in Christ, Summer Bible and Training School, July 14-28.

Prince Edward Island

Maritime Religious Education Council:
North Bedeque: Boys' Camp, July 14-23; Girls' Camp, July 23-August 1.

Quebec

Religious Education Association of the Province of Quebec:
Knowlton: Summer Conferences—Sunday School, June 30-July 7; Girls' Leaders, July 7-14; First Girls' Camp, July 21-28; Boys' Leaders, July 28-August 2; Boys' Camp, August 2-11; Second Girls' Camp, August 11-20; Third Girls' Camp, August 20-29.

Rhode Island

East Greenwich: Rhode Island Sunday School Association, July 13-19.

Saskatchewan

Lumsden Beach: Methodist Church, Canada, July 21-31.

South Carolina

Columbia: Methodist Episcopal Church, South, Pastors' Leadership School, June 25-July 9.
Lessville: United Lutheran Church, July.
Myrtle Beach: Methodist Episcopal Church, South, Conference School, June 10-17.

South Dakota

Black Hills: American Baptist Publication Society, Summer Assembly, July 18-25.
Black Hills: Congregational Church, Young People's Conference, July 14-20.
Huron: Presbyterian, U. S. A., Young People's Conference, June 25-July 1.
Placerville: Congregational Church, Young People's Conference, July 15-22.
Sioux Falls: American Baptist Publication Society, Summer Assembly, July 26-August 3.
Sioux Falls: Protestant Episcopal Church, Conference for Church Workers, June 17-26.
Waubay: Congregational Church, Young People's Conference, July 7-13.
Yankton: Congregational Church, Young People's Conference, July 21-28.

Tennessee

Memphis: Methodist Episcopal Church, South, Pastors' Leadership School, June 4-18.
Ovoca: Presbyterian, U. S. A., Young People's Conference, July 15-21.
Sewanee: Protestant Episcopal Church, Training School for Church Workers, July 27-August 5; Clergy Conference, August 9-22.

Texas

Camp Allen: Protestant Episcopal Church, July 8-18.
Dallas: S. M. U. Methodist Episcopal Church, South, Pastors' Leadership School, June 11-25.
Dallas: Protestant Episcopal Church, June 9-14.
Fort Worth: Texas Christian University, Disciples of Christ, Young People's Conference, July 7-14.
Waxahachie: Presbyterian, U. S. A., Young People's Conference, July 8-14.

Utah

Salt Lake City: Rowland Hall, Protestant Episcopal Church, July 7-16.

Courtesy of Northfield School of Religious Education

The Hour of Prayer on Round Top

Vermont

Saxtons River: Vermont Academy, Vermont Council of Religious Education, June 23-30.

Virginia

Bridgewater: Church of the Brethren, June 17-22.
Daleville: Church of the Brethren, June 24-29.
Dayton: Shenandoah Collegiate Institute, United Brethren in Christ, School of Methods, July 28-August 4.
Emory: Emory and Henry College, Methodist Episcopal Church, South, Pastors' Leadership School, August 18-30.
Lynchburg: Methodist Episcopal Church, South, Conference School, June 16-22.
Sweetbrier: Sweetbrier College, Protestant Episcopal Church, June 23-July 4.
Waynesboro: United Lutheran Church, August 5-15.

Washington

Burton: American Baptist Publication Society, Summer Assembly, August 5-15.
Lisabeula: Presbyterian, U. S. A., Young People's Conference, July 14-20 or August 12-18.
Seabeck: Missionary Education Movement Conference, July 25 or 26—August 4 or 5.
Seabeck: Y. M. C. A., Student Conference, June 13-22; Summer School, July 15-29.
Seabeck: Y. W. C. A., Northwestern Community and Student Conference, June 25-July 5; Girl Reserve Conference, July 7-17.
Seattle: Seattle Pacific College, Central Religious Educational Council of Seattle, August 12-21.
Spokane College: Congregational Church, Young People's Conference, July 20-27.
Spokane: Spokane University, Disciples of Christ, Young People's Conference, June 16-23.
Spokane: Presbyterian, U. S. A., Young People's Conference, July 24-30.
Tacoma: College of Puget Sound, Methodist Episcopal Church, June 16-27.
Weonehome: Coeur d'Alene Lake, American Baptist Publication Society, Summer Assembly, July 15-25.

West Virginia

Barboursville: Morris Harvey College, Methodist Episcopal Church, South, Conference Training School in combination with Pastors' School, June 11-25.
Bethany: Bethany College, Disciples of Christ, Young People's Conference, June 16-23.
Harpers Ferry: Y. M. C. A., Summer Schools, July 18-August 1.
Philippi: American Baptist Publication Society, Summer Assembly, August 5-11.

Wisconsin

Camp Cleghorn: Methodist Episcopal Church, Summer School, August 11-18.
Chetek: Presbyterian, U. S. A., Young People's Conference, July 5-11.
College Camp: Y. W. C. A., Central Community Conference, August 5-15; Central Student Conference, August 15-25.
Green Lake: American Baptist Publication Society, Summer Assembly, August 6-17.
Green Lake: Congregational Church, Young People's Conference, June 5-11; July 5-11.
Green Lake: Presbyterian, U. S. A., Young People's Conference, July 14-20.
Lake Geneva: International Sunday School Council of Religious Education, Adult Training School, July 21-August 7; Girls' Camp, August 7-19; Boys' Camp, August 19-31.
Lake Geneva: Missionary Education Movement Conference, July 25-August 4.
Lake Geneva: Y. M. C. A., Student Conference, June 13-22; Summer Schools, June 25-July 23.
Plymouth: Mission House, Reformed Church in the U. S., Summer School of Missions, August 18-24.
Racine: Protestant Episcopal Church, June 30-July 11; Clergy Conference, July 14-25.

YOUTH ACCEPTS THE CHALLENGE OF LEADERSHIP

By H. L. Pickerill

THE vigorous response of youth among the Disciples of Christ to the program of the summer leadership conference is nothing less than phenomenal. This conference movement reaches back over a brief span of years but it has grown to such proportions that we have been compelled to limit the number of conferences held because of a dearth of leadership for this specialized task. New age limits have been set and the educational standards raised, but still the established conferences grow in attendance and there is an increasing demand for new ones.

The Secret of the Development

We feel that the secret of this rapid development is the establishment of the conference work upon a leadership basis. A desire for leadership and service is instinctive with youth. Our entire system of promotion seeks out those of unusual ability. Both those who have done leadership work and those who are potential leaders are recruited. Consequently, when this unusual group is brought together with an able leadership and the proper motives are appealed to through challenging discussions of the fundamentals of kingdom building, a response is secured which in quality is nothing less than that of "The Youth Movement."

The conference work, though new, has proceeded far enough to demonstrate something of its power and worth. In every community where these conference delegates have gone a new enthusiasm has arisen and new projects and new methods have been undertaken by the young people and their leaders in the local church. In one community where there were thirty-five conference delegates thirty-three were found to be in responsible positions of leadership in their churches. One church in another community that sent eleven young people to a conference found all of them taking a prominent leadership responsibility a few weeks after they returned from the conference. Some of the leaders who have given many years to the organized work of the Disciples of Christ feel that these conferences are among the most significant movements of today.

A Twofold Aim

The question is often asked, "What are you doing for the young people who do not have any special leadership ability or who may not be able to go to a conference?" A program of three day week-end conferences has been set up which aims to give some of the benefits of the summer conference to the mass of young people untouched by the leadership conference. In some cases those who have graduated from the three years' summer course have been used in the week-end program and they have demonstrated by their work the value of the leadership conference. This feature of the work serves to train the larger groups and also to use and further develop those who have taken the specialized leadership training.

A few outstanding students are permitted to return for a year of graduate work. Credit in additional courses, satisfactory leadership in the local church, and leadership credit in conference activities enable the graduate student to merit a seal for the diploma received at the end of the three years' course. It is interesting to note that nearly one-third of the freshmen finish the course and more of them are eligible to return for graduate work than we are able to take care of and give the necessary training for a graduate seal.

The leadership training feature is carried out in every phase of the conference work including promotion, organization, and direction of the entire conference project. Officers elected by the delegates hold office for a year and with the assistance of district chairmen are largely responsible for the promotion of the conference. These young people have toured entire states and spoken in rallies and conventions even at

their own expense to assist in making *their* conference a success. Some groups have written plays, setting forth the work of the conference, which have been used to splendid advantage in all of our conference states. News letters are sent out at frequent intervals telling of the accomplishments of those who were in the last conference. The young people print their own letterheads and in some cases are largely responsible for printing the programs and sending them out to their constituency. Responsibility in difficult situations, we feel, is a requisite for calling out the latent powers of leadership in youth.

This method is most effectively used during the conference proper. Every activity possible is placed in the hands of the young people. The faculty are instructed to act more as counselors than leaders. In some courses the more mature young people are placed at the head of discussion groups and do actual teaching under supervision. All of the recreation including outdoor and indoor sports and social activities are largely under the supervision of the delegates. These responsibilities, we discover, call forth initiative and creative genius and give the young people a confidence in their ability to achieve through their own efforts.

There is a tremendous dearth of leadership courses outside of the Standard Teacher Training Course. We do not believe these courses adequate for a leadership conference. There is not sufficient time in a seven-day conference to offer courses heavy in content. It is more important to give a point of view and some "tools" to work with than to dwell at length on content when attempting to develop leadership in an intensive course of a few days in length. We therefore offer a required course, *Origin and Nature of the Bible*, rather than require a content Bible study. We must depend upon the local church for the larger part of biblical content. Elective Bible courses are offered and many of the students get a Bible course each year. Such courses as *Christian Home Building, Vocational Guidance, Missions, Methods, Recreational Leadership, Psychology of Leadership, Conference Leadership, Story Telling, Dramatization, Hymnody* and *Charting the Fourfold Life* constitute a part of the curriculum which we have sought to build into a program of leadership training.

Experience Helps Growth

We feel the entire conference project is as yet too young for any one to speak authoratively on the subject of standards and methods. Each year the program undergoes a change because of the results of the previous year's experience. Our greatest needs are the open mind, the scientific spirit, and an exchange of experience.

AN OBSERVATION SCHOOL

A Radical Step in Summer School Plans

By Wallace I. Woodin

THE threefold purpose of the Connecticut Summer School of Religious Education is (1) to offer immediate help for the teachers and officers of the church schools of Connecticut in their present-day task, (2) to provide special training which the local church is unable to offer, and (3) to give prospective leaders a vision of a life of Christian service and a perspective of the field in which they are to labor.

To this end the Board of Education of the Connecticut Sunday School Association outlined a curriculum which includes three major courses—Bible, Psychology and Pedagogy—Departmental Specialization and several Elective Courses, and an Introductory Course for those of high-school age.

For graduation, students are required to take three years' work in the major courses, two years in specialization and are permitted to elect one special course. In addition to the work done at the school, they are required to read one book each year on each of the three major courses and render a report of the work which they are doing in the local church school. As a substitute for the reading course or for the report of the work done in the local church school, credit is given for one unit in the local teacher-training class or community school. Students of high-school age and others not qualified to take the major courses are required to take the introductory course the first year. It requires four years, therefore, for these students to graduate.

With the list of required books, the Board of Education publishes a short list of appreciative books which are less technical and more readable. These books are helpful in the work which the students are doing in their local church schools and are valuable in cultivating the habit of reading.

This year the Board of Education is taking a very radical step. It is believed, however, that this innovation will prove a most satisfactory plan. The plan employs the laboratory method. In lieu of the usual specialization work done in the Children's Division, there will be a Graded School of Religious Education carried on in these departments. Each department—Beginners, Primary and Junior—will meet in a local church near the university grounds and will be provided with the equipment suitable for that particular group. Beginning at nine o'clock in the morning, each instructor will carry out a complete program occupying one hour and a half. At the close of this period the children will be dismissed and the students who have been observing will be given an opportunity to discuss with the instructor the methods employed in the demonstration.

That the students may understand how best to correlate the Sunday and week-day work, both types of instruction will be given in the Graded School of Religion, the instructor using one day a Sunday program and the next day a week-day program, thus alternating through the ten days.

Each instructor will have but ten pupils and one assistant from a local church school. It is thought best to use a small number of pupils so that the instructors may become personally acquainted with all of them and thus reduce to the minimum the unnatural situation which necessarily obtains where a stranger takes charge of a class or department. It is altogether likely that the instructor in each department will confine her work to one grade.

The credit for such a progressive step and for the unusual plans by which the program will be carried out is due Miss Frances Weld Danielson, of Danielson, Connecticut, and Professor A. J. W. Myers, of Hartford, Connecticut, both of whom are members of the Board of Education. Dr. Myers is Chairman of the Board and Dean of the School. In the Graded School of Religion at the Summer School, Miss Danielson will have charge of the beginners group; Mrs. Lansing Lewis, of New Haven, the primary group; and Miss Luliona Barker, of Watertown, Massachusetts, the junior group.

DENOMINATIONAL PROGRAMS FOR CHILDREN'S DAY

Owing to the fact that Children's Day, or Sunday School Day, is celebrated in the South in the month of April, the program of the Methodist Episcopal Church, South, is not included with those of the other denominations. For further information regarding any of these services address your denominational Board.

Reformed Church in the U. S.

THE GOOD SHEPHERD

THE Children's Day Service of the Reformed Church in the U. S. gives new beauty to an old theme, *The Good Shepherd.*

C. Harold Lowden, who has the ability to combine bright tunefulness with a real sense of reverence and worship, has written for this service music of distinctive charm.

In place of the usual jingling recitations, there are two brief dramatic episodes, emphasizing phases of the "Good Shepherd" theme. *Other Sheep I Have*, a presentation of the children of the Home and Foreign Mission Fields, is to be given by the children. *The Shepherd Who Stayed at Home* is a dramatization of an old legend and will be presented by the young people. The program has been arranged by Catherine Atkinson Miller, Secretary of the Young People's Department.

United Christian Missionary Society

A LITTLE CHILD

A LITTLE CHILD, by Edith Wilson, is the title of the Children's Day Program issued by the United Christian Missionary Society. The program, which is based on the lesson material in the Third Missionary Quarterly, consists of hymns, Scripture reading and a pageant, and employs the services of the entire school. The theme of the pageant is missions and it has five scenes.

The offering, which is to be devoted to missionary work, should be sent to the United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Missouri. Further information may be had by writing to this address.

Methodist Episcopal Church

THE MAGIC RING

IN an endeavor to keep up to the mark set by its Children's Day programs of other years the Board of Education of the Methodist Episcopal Church this year secured the services of Mrs. Clarice McCauley, whose children's stories and pageants have made her name a familiar one. She fulfilled expectations by writing one of the most charming programs ever prepared. The title, *The Magic Ring*, gives a hint of its contents.

The program is published in two parts. Part one consists of a complete program of thirty-two pages containing all the words and music and full directions for its presentation. Six copies of this are supplied with every order.

Part two is a four page supplement printed in gravure for the congregation, and supplied in any quantity needed.

The program is supplied without charge to Sunday schools of the Methodist Episcopal Church. To users of other denominations there is a nominal charge of twenty-five cents each for the complete program. Supplements for the congregation are one cent each.

Free samples will be sent upon request to the Board of Education of the Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y.

A new booklet, *How to Make Posters for Children's Day*, written by Ellen Edland Hawthorne and illustrated by Julia Daniels, together with the two booklets used last year, *How to Make Costumes* and *How to Celebrate*, are also available. *How to Make Posters* and *How to Make Costumes* sell for fifteen cents each and *How to Celebrate* for eight cents. The three will be sent, if ordered together, for thirty-five cents.

In addition there is a new poster by Mr. George T. Tobin. Those who have observed Mr. Tobin's work for many years say that this poster is the finest thing of its kind the artist has done. Many will want to frame it after Children's Day.

A SUMMER SONG

Sing a song of summer—
Green grass growing;
Roses in a garden
Nodding and blowing;
Bright hay in the meadow,
Apples red and sweet;
Brown brooks cool and ready
For happy wading feet;
Berries on the bushes,
Birds on every bough.
Sing a song of summer,—
It's time to sing it *now!*

—*Nancy Byrd Turner*

Congregational Church

THE CHURCH AND THE CHILDREN

THE Church and the Children is the title of the Children's Day Service issued by the Congregational Sunday School Extension Society. The author is Miss Elizabeth Colson, a recognized leader in the field of religious education and a successful worker in our church schools.

In her foreword the author expresses the hope that all who take part in the service will be impressed with the magnitude of the privilege enjoyed by all Christian people, in being a part of the greatest institution in God's world.

In order to emphasize the meaning of church life and responsibility, and to give even the younger children some idea of the church, all departments are given a share in the service. For the young people there are some especially interesting features.

The material has been assembled and arranged in such a way as to make it clear to all that we must be about our Father's business, and therefore reverence his house of worship. The children are charged with the future of the church, and in response they pledge their loyalty and love. They express their gladness for what the church already means to them. The members of the young people's classes speak thoughtfully of helping the church to grow, and this leads to the consideration of providing church schools for those who have none, and the work of the Congregational Sunday School Extension Society is made clear and interesting before the offering is received.

The service is written in such a way that it can be combined with the regular church service. But used as it will be almost generally, as a separate service, it not only includes the interests of child life and youth at every point, but is beautiful, dignified, instructive, worshipful and inspirational.

The service will be provided without charge for schools making a special offering to the Congregational Sunday School Extension Society, or otherwise including the Society in their plan of benevolence. Sample copies are obtainable at the office of the Society, 289 Fourth Avenue, New York, N. Y. The service is for sale to other schools at ten cents a copy, $6 per hundred, by The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, or 19 South La Salle Street, Chicago, Illinois.

THE POSSIBILITIES OF WORK WITH BOYS IN SUMMER CAMPS

By J. W. F. Davies

The Completed Tower

LIMITED only in leadership! This is my frank opinion regarding what may be done with boys in camp after twenty years of trying it out. Most of my experience has not been with the all-summer camps but with the short-time small camps of boys from one community. Most of the boys know each other at the start. This is an advantage when the time limit is two weeks or eighteen days. This time is too valuable to be devoted only to play; so in order to make it of the greatest character value it is necessary to have a program, which should include three very important items—work, discussion, and play.

1. Work is the great factor in establishing and maintaining morale. This is recognized as being necessary for two reasons: first, the maintenance of an orderly camp, and second, to call forth the constructive genius of the group and give more zest to the recreation period, while at the same time maintaining the balance which is necessary through all of life for real enjoyment. So there will be the work of maintaining the camp, such as helping in the kitchen, dividing the camp into groups to wash dishes, arranging and keeping the tents orderly, getting wood for the camp fire in the evening. All these and other necessary tasks should be done by each one taking his share, thus making the work easy and quick of accomplishment. Boys will readily do this work when they understand that a fair division has been made and that all have a very definite share in completing it.

The construction work is a camp project. It is a piece of necessary work that should be done for the convenience, the protection, and the enjoyment of camp. A certain definite time in the program of the day should be set aside for it. Along with the work itself there is the spirit in which it is done that counts. The leaders of the camp must be able to say, "Come on, boys, let's do this," for enthusiasm will be very much lessened if the command is given to go and do it.

The period of hard work should be short and everything well organized. If, for

instance, camp is to construct a tower, there should be a discussion of it among the group—how high it should be, what use could be made of it and the value of actually building it. Timbers, bolts, nails, cement, and everything must be provided, a group sent off to decide on the location, a gang to haul the timber, another to mix cement, another to carry cement, one to handle the tools, another to take care of the ropes which will be necessary for the hoisting of the timbers and so on, so that each boy has a specific job and realizes how the whole group depends upon him to do this particular task. If it is a canal that is to be built or a bridge over a stream, or a pier for the convenience of the public, each boy should feel that he has a very real and important part and should be required to do his best for the good of all. Then there are simple buildings which can be built by boys under competent men that may be for the use of camp itself. Not too much should be expected of these boys and yet enough to make them realize that it is not play.

Construction Work. The First Steps in Building a Tower

Occasionally there is the mean job of cutting and hauling brush, which is necessary for an athletic field or as a protection against forest fire. This is not the most delightful work in the world and yet it is worth while having some things to do that are not play. But all this work gives a keener appetite and a purer joy in all the play and free time period. For even play, if it is continuous, can become monotonous.

There is always a good chance for small work at a bench, where some are more competent than others. Usually every member of camp will be in earnest about making a paddle if the object of the paddle is a tool or weapon which is to be used by the maker himself in a sea fight. Later he discovers that he becomes very much attached to his particular paddle and will work decorations on it, finally desiring to take it home. And when the spirit of competition is developed, the effort will be very real. This was illustrated in a kite contest, where each one made his own kite in an effort to beat the record of one of the boys who put out a kite on a mile and a quarter of string. The boy soon learns the necessity of the kite being strongly built, well balanced and as light as possible. Sloppy work will not do. So all the work of camp may be of real help to a boy's character, to the maintenance of discipline of camp and to the development of an *esprit de corps*.

On the last day of camp, a boy who had at first held back on his share of the work but before the camp was over had thrown himself enthusiastically into it, remarked that he had disliked the work at first very much. He admitted it was the first time that he had ever done any work himself but said, "It is the best thing that has happened to me, and I wouldn't take anything for the experience which I have had. I have missed a lot which I am going to try and make up." There is a keen delight in real work if one can see that one is actually accomplishing something worth while and is inspired to feel that he is, in the last analysis, a creator, thus associated with the many who are trying to do their share with the Great Creator.

An Important Part for Every One

2. Discussion periods are better than instruction periods; the very name gets you away from the school idea. And after all, the important thing is to get ideas out in the open and expressed before the whole group. Of course one will have certain pretty clearly defined subjects brought before the group for discussion. Such discussions have been held on the care of tools, the tying and use of knots, heredity; using as the basis for the discussion Downing's book, published by the University of Chicago Press; of evolution, using Dr. Keene's book *I Believe in God*. All these subjects which have to do with life, if opened up in an interesting and compelling way, find a tremendous response on the part of the boys between twelve and sixteen years of age. These discussion periods are just as much a tonic for the mind as physical work is for the body. Boys like to think. Of course their power of concentration for any length of time is not very great. These periods must not be very long, but they must be long enough to go to the bottom of the particular subject which is before the group and every boy should be encouraged to make his contribution. Many crooked ideas are straightened out by being exposed to the group ideas.

It is worth while to have something inspirational and thought-producing read at

A Well Earned Rest After a Completed Task

the breakfast table just as the meal is finished. Some boys will immediately forget it, others will carry it around with them for a good share of the day, and maybe bring it into the discussion period.

One thing which must not be forgotten is that these discussion periods open the way for further discussion in connection with some of the issues or problems which may have been raised in the group. Sometimes a boy who is somewhat sensitive about asking further questions will, if the chance is given, discuss it with one of the leaders. This is particularly true in regard to matters of sex.

The desire on the part of the camper to have some particular subject brought before the group for discussion should not be overlooked. Very often the very best periods are on some subjects suggested by a member of the group. The leader of course will have to insist that the subjects be presented in advance so that he will have time enough to think the thing through and guide the discussion to its proper conclusion. One day the question of swearing came up and one of the boys thought that it ought to be discussed at once, but the leader, recognizing that the whole ground might not be covered, quickly suggested that it be debated, and two on each side were chosen to open the question before the whole group. The boys insisted that they must have time to prepare, which was a desirable thing. One subject which comes up every year for discussion is the "aim of life and what vocation one shall choose," and it is a rich, rare period which those boys spend thrashing over that problem from their particular point of view.

3. The third important item in camp is that of play. Here the boys are in their natural environment and yet the recreation activities need to be worked out pretty well by the whole group so that there will be a mixture of fun and a competition of effort, to the end that all may feel the exhilaration of life. The first few days a little care needs to be observed that they do not become exhausted. There is a natural tension about camp and one may always expect a let-down about the fifth day. The fact is, this has become so noticeable that the program for the day is arranged to give very much more free time and opportunity for rest. The possibilities are so many in the direction of recreation at camp that it is merely a matter of choice and arrangement what shall be done. There is the swimming every day, and this needs to be so regulated that there are certain times when all shall go in the water. There are trips in canoes, hikes which have a definite objective, all day trips, either on the water or land, games of ball with the camp divided into competitive teams, quoits, ready for any one at any time, as well as contests in the same. Athletic contests and water carnivals will be organized. Then there is the treasure hunt. Something of value is hidden out in the woods, well away from camp, and general directions are given. The boys always go in pairs so as to lessen the danger of being lost. Now all of these things are entered into for their own sake and yet conducted in such a way as to have a character value. For instance, a game in the woods, which we have called the Indian Game, demands honesty, skill and effort. The camp is divided into two groups and stationed half a mile apart. The boys must carry notes from their own to the other station and back, getting the signature of the leaders stationed at both points without being discovered. A boy who lost his note to the one who discovered him or failed to get through from one station to another without being discovered was sure to come under the discipline of the group, which discipline is one of the best in the whole world.

This means an absolute control on the part of the leaders of their acts and thoughts, that none give way to hasty temper, to ill considered judgments, nor be "easy" in allowing the routine to be set aside or work to be done in a slip-shod way, or thinking to be lax, or play to be anything less than whole-hearted. Now these three important items are used by the leaders in a camp where there are discipline and freedom, to bring about a situation which will help boys to stand on their own feet, to be independent in their judgments and on the outlook for those big fine things which bring one constantly in touch with the conscious presence of the Creator in life.

Where No Urging Is Needed

SERVICE FOR THE RECEPTION AND DEDICATION OF THE CHRISTIAN FLAG

By Josephine L. Baldwin

IN the church school of the Roseville Methodist Episcopal Church, of Newark, N. J., both the Primary Department and the Junior Department have a Christian flag as part of their equipment. In the church auditorium there is a very beautiful silk American flag which was presented to the church a few years ago. Naturally when the children from the church school saw only one flag in the church auditorium they wondered why it was not as important for the church to have a Christian flag as for any department of the school to have one. Out of these questions grew the suggestion, "Would it not be a fine thing for the church school to give to the church a beautiful Christian flag to match the American flag now on the platform?" The idea was received with great enthusiasm. Envelopes were prepared bearing the outline of the Christian flag and the words, "Our Gift to Our Church," with the date on which the contribution was to be handed in.

The minister and those who were engineering the plan prepared the program for the reception of the flag which was given the right of way at a morning church service and occupied all the time of the session except that devoted to the offering and sermon. The date chosen was the Sunday between Lincoln's and Washington's Birthday. On that Sunday the following program was carried out and many of the church members testified afterward that they had rarely been so thrilled as they were that morning when the two flags, which mean so much to every Christian patriot, were made the center of the Worship Service.

THE SERVICE

Prelude

Opening Sentence and Invocation

Hymn

"Lord, while for all mankind we pray,
Of every clime and coast,
Oh hear us for our native land,
The land we love the most."
(Four verses were sung.)

Prayer

The Star Spangled Banner played by the organ and violin.

The congregation stood at attention as the flag was brought in by a boy from the church school who passed slowly in front of the platform and, ascending the steps, placed the flag in its holder on the left of the pulpit. Every one then joined in the salute and pledge:

"I pledge allegiance to my flag, the flag of the United States, and to the Republic for which it stands, one nation indivisible, with liberty and justice for all."

As the other people in the church took their seats the Primary Department stood and sang, *Starry Flag, Beloved Flag*,[1] and as their clear voices rang out in this ascription to the flag every one present was conscious of a deepened love and respect for the emblem of our country.

During the singing of the first verse of the hymn, *All Hail the Power of Jesus' Name*, a boy from the Intermediate Department carried the Christian flag from the chapel door at the right to the left of the platform, and mounting the steps stood holding the flag while he explained its presence there and presented it to the superintendent as the school's gift to the church.

"For a good while we have had one flag on the pulpit platform, and we are all glad to have the emblem of our country there. But because this is a Christian Church we think we ought also to have the flag which stands for the kingdom of Christ in the world. The grown-up people gave the star spangled banner to our church, but the flag I bring to you today is the gift of the little children, the boys and girls, the young men and women and older people of our church school. On their behalf I bring this Christian flag to you as superintendent of the church school, that you may present it to the church."

The superintendent accepted the flag and then, in a few words presented it to the minister who expressed his joy in receiving it, and placed it in its holder. When this had been done a pledge of allegiance to this flag was given by every one, with bowed head, making it a prayer of consecration.

"I pledge allegiance to my flag, the Christian flag, and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and love."

A member of the Young People's Department then gave this story of the origin and meaning of the Christian flag.

"September 26, 1897, was 'Rally Day' of the church school at Brighton Chapel, Coney Island. A speaker had been engaged but failed to reach the meeting in time; so Charles Overton, who then had charge of that school, undertook to give an extemporaneous talk. Not having anything special in mind to speak on, he took for his text the American flag which lay over one corner of the pulpit. While he was speaking, an inspiration came to him. Why should we not have a flag for our Sunday schools and churches? Before he sat down he had outlined to the audience a plan for such a Christian flag which should not be restricted by any geographical boundaries but would remind all men of their allegiance to God just as their national flag reminds them of their country's claims upon them. He then pictured a flag, the field of which would be white, the color for purity, innocence, and peace. In the corner of his white flag Mr. Overton proposed having a union of deep blue, the symbol of faith, trust and sincerity, and on this the cross on which the Saviour died, emblazoned in red.

"Such a firm hold did his own suggestion take that Mr. Overton immediately had a flag made corresponding with the one he had described, and on October fifth, twenty-seven years ago, a Christian flag was for the first time placed alongside the American flag.

"This is the way in which the Christian flag originated. The idea was received with enthusiasm by Christian people everywhere, and the use of the flag spread rapidly until now it is found in nearly every city and village in the United States, and has made its way across the seas until it has encircled the world. At one of the largest religious gatherings ever held in Exeter Hall, London, an American visitor found the Christian flag dominating the platform. Another traveler, attending a convention in the city of Shanghai, found the Christian flag occupying its unique place of honor above the flags of the nations. In the World's Sunday School Convention in Japan the Christian flag had a large place in the decorations of the convention hall, but it and hundreds of other valuable flags of many nations were destroyed in the fire which wrecked the hall just before the convention opened.

"The Christian flag had been in existence for more than eleven years before a pledge of allegiance for it was written. Ralph E. Diffendorfer was conducting a conference of Sunday-school workers in Brooklyn, when he was interrupted by the Rev. Lynn Harold Hough with the suggestion that a pledge of allegiance be prepared for use in saluting the Christian flag in the way that the well-known pledge of allegiance is so effectively used in connection with the American flag. Mr. Diffendorfer saw the force of the idea and asked Mr. Hough to prepare such a pledge. He agreed, and while the meeting was still in session wrote the pledge that we have given today. This pledge was used for the first time on Christmas eve, 1908, in the Third Methodist Episcopal Church, Long Island City, N. Y., of which Mr. Hough was the pastor.

"With all our hearts we sing of our Star-Spangled Banner,

[1] From *Services and Songs for Use in the Junior Department of the Church School.*

O, long may it wave
O'er the land of the free and the home of the brave!

"And of the Christian flag,

May it wave triumphant
O'er land and distant seas,
Till all the wide creation
Upon its folds shall gaze,
And all the world united
Our loving Saviour praise.

"It was Jacob Riis who said, referring to the Christian flag, and the Star-spangled Banner, 'Happy he who has a flag to love, twice blest he who has two—and such two!'"

Song—*The Christian Flag.*
Dedication of the Flag.
Hymn—*Fling out the Banner.*

NOTES ON THE SERVICE

Some weeks before this service was used, the leaflet issued by the American Legion entitled *The Flag, How to Display It, How to Respect It,* was given to each member of the congregation. In this folder it is stated that the place of honor for the flag when it is on a pulpit platform is at the right of the minister, and this place the Stars and Stripes had held until this Sunday when it was placed at the left of the pulpit in order that the Christian Flag might have the place of highest honor.

In this leaflet also directions are given for the civilian salute to the flag, which is to place the right hand over the heart. This was the form of salute that was used by every one on this occasion.

The words, "The flag of the United States," have been added by the public-school authorities to the pledge for our country's flag in order to give definiteness. Without these words the pledge could be applied to the flag of any other republic.

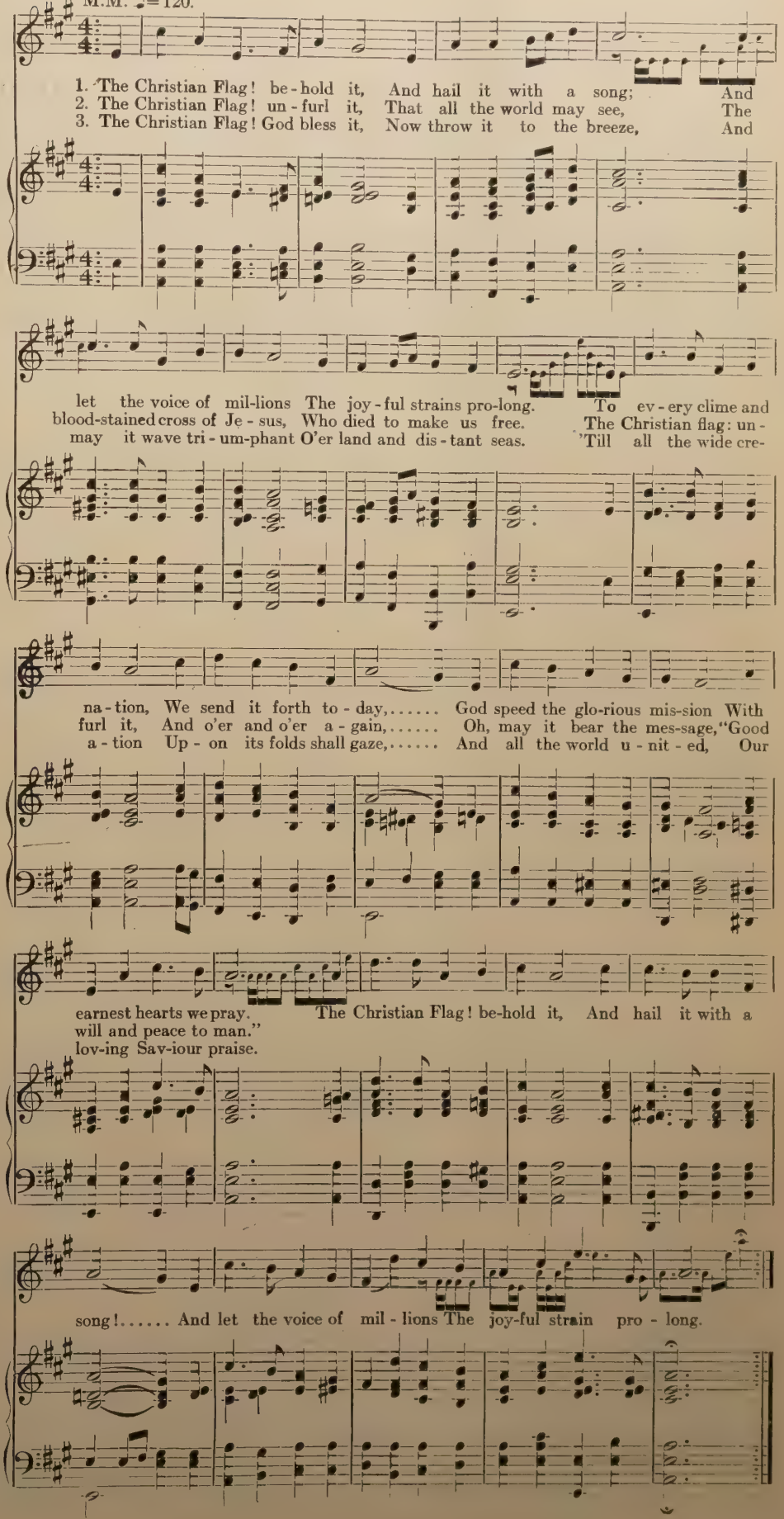
In the pledge to the Christian flag the name of the flag has been introduced with the consent and approval of Dr. Hough for much the same reason. Many people call this flag the "church flag" and there has also been some confusion between it and the Conquest flag.

The hymn printed on this page and used in the service has an interesting history. When Fanny Crosby, the blind hymn writer, heard of the flag which Mr. Overton had designed, she was inspired to write a hymn for it. Mr. Overton was delighted with the hymn and asked R. Huntington Woodman to compose the musical setting. No copyright was placed upon the hymn, as it was the desire of every one connected with it to have it free to follow the Christian flag to the ends of the earth. It was used on one of the Brooklyn Sunday School Anniversary days but after that seemed to drop out of notice. Indeed those who were preparing this program were so baffled in their search for it that they feared for a time that both words and music had been lost. It was finally discovered that the Brooklyn Sunday School Union had a copy in its files, and through the courtesy of Mr. Southerton the hymn and music were both transcribed and used in this service by organist and leader in manuscript form. The words were printed in the Church Bulletin to enable the congregation to join in singing it.

THE CHRISTIAN FLAG

FANNY CROSBY. R. HUNTINGTON WOODMAN.

M.M. ♩=120.


1. The Christian Flag! be-hold it, And hail it with a song; And
2. The Christian Flag! un-furl it, That all the world may see, The
3. The Christian Flag! God bless it, Now throw it to the breeze, And
let the voice of mil-lions The joy-ful strains pro-long. To ev-ery clime and
blood-stained cross of Je-sus, Who died to make us free. The Christian flag: un-
may it wave tri-um-phant O'er land and dis-tant seas. 'Till all the wide cre-
na-tion, We send it forth to-day,..... God speed the glo-rious mis-sion With
furl it, And o'er and o'er a-gain,..... Oh, may it bear the mes-sage, "Good
a-tion Up-on its folds shall gaze,..... And all the world u-nit-ed, Our
earnest hearts we pray. The Christian Flag! be-hold it, And hail it with a
will and peace to man."
lov-ing Sav-iour praise.
song!..... And let the voice of mil-lions The joy-ful strain pro-long.

A JUNIOR PROGRAM OF WORSHIP[1]

By Edna Crandall

The author has used these programs with good results with a junior-intermediate group in a church building, the space arrangement of which did not permit the separation of these groups for the opening service of worship. This is the last of the series of programs.

Theme for the Month
GOD'S WORLD

First Sunday, God in Nature.
Second Sunday, The World of Children (Children's Day).
Third Sunday, The Whole World Is God's World.
Fourth Sunday, God Is Everywhere.
Fifth Sunday, The Coming of God's Kingdom in the World.

First Sunday

Theme: God in Nature.

Piano Prelude

Call to Worship

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
the earth is full of thy riches.

Response

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name, in earth, and sky, and sea;
Holy, holy, holy, merciful and mighty,
Perfect in power, in love and purity.
Amen.

Hymn: *God of the earth, the sky, the sea.*

Scripture: Psalm 104—God's care over all his works.

Prayer

O God, we thank thee for everything.
For the sea and its waves, blue, green and gray and always wonderful;
For the beach and the breakers and the spray and the white foam on the rocks;
For the blue arch of heaven; for the clouds in the sky, white and gray and purple;
For the green of the grass; for the forests in their spring beauty; for the wheat and corn and rye and barley.
We thank thee for all thou hast made and that thou hast called it good.
For all the glory and beauty and wonder of the world;
We thank thee that thou hast placed us in the world to subdue all things to thy glory
And to use all things for the good of thy children. Amen.
(Adapted from *The One Thousandth Psalm*, Edward Everett Hale.)

Prayer Hymn

My God, I thank thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right. Amen.
(*Worship and Song*).

[1]Copyright, 1924, by Edna Crandall.

Offertory Service

All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.
Of all that thou shalt give us, we will give the tenth to thee.
(Offertory—Music)

Response

Of thine own we offer,
Of thy gifts we give,
Unto thee, O Father,
In whose life all live. Amen.

Hymn: *Angels holy, high and lowly.*

Recessional

Second Sunday

Theme: The World of Children.

Children's Day

Piano Prelude

Opening Sentence

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye . . . become as little children, ye shall not enter into the kingdom of heaven.

Hymn: *Shepherd of tender youth.*

Scripture: Mark 10 (13-16) Suffer the little children to come unto me.

Prayer

Our Father, we thank thee for the Children's Day. We like to feel that on this special day children all over our land are gathered together to sing thy praises and to rejoice in thy love. We thank thee today for our Christian homes, our churches and our Sunday schools, where we come to worship thee and learn of thy Fatherly care and goodness. We would not forget, our Father, that there are many children who have never heard of thee. They are thy children too, and thou dost love them, so we pray that soon they too may come to hear the stories of Jesus and of his love for little children. Bless us on this day and all days as we try to serve and please thee, in Jesus' name. Amen.

Prayer Hymn

Early let us seek thy favor,
Early let us do thy will;
Blessed Lord and only Saviour,
With thy love our bosoms fill:
Blessed Jesus! Blessed Jesus!
Thou hast loved us, love us still. Amen.

Offertory Service

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.
(Offertory—Music)

Response: We give thee but thine own—

Hymn: *I think when I read that sweet story of old.*

Recessional

Third Sunday

Theme: The Whole World Is God's World.

Piano Prelude

Call to Worship

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.
Declare his glory among the heathen, his wonders among all people.

Response: (Tune—*Old Hundred*)

Soon may the last glad song arise
Through all the millions of the skies;
That song of triumph which records
That all the earth is now the Lord's.
Amen.

Hymn: *The whole wide world for Jesus.*

Scripture: Psalm 98—The Lord hath made known his salvation.

Prayer

Our heavenly Father, we thank thee for thy great love in giving us thine only begotten Son, that whosoever believeth on him should not perish but have eternal life. By his life of good will and helpful service to mankind he has shown to us that thou art our common loving Father and that we are thy children, and that as children of the same Father we should love and help one another. We thank thee that thy gospel of love has drawn men of all nations, tribes and classes throughout the world closer than ever before. We pray that thou wilt deepen our love for thee and mankind. Help us to realize our opportunity to manifest thy love by our loving service to one another. May we seek diligently to fulfill thy holy purpose that all men should come to know and love thee and have love one for the other. We ask all these things in his name. Amen.
(Adapted from *Thy Kingdom Come—Missionary Education*, September, 1922.)

Prayer Hymn

Send thou, O Lord, to every place
Swift messengers before thy face,
The heralds of thy wondrous grace,
Where thou, thyself, wilt come. Amen.
Tune—*Elmhurst, Worship and Song.*)

Offertory Service

Heavenly Father, freely we have received, help us freely to give; may the spirit of love hallow all our gifts and make them fruitful in extending the

reign of truth and love in human hearts and lives. Amen.

(*Service and Prayers for Church and Home*, Thirkield. Copyright, 1918.

(Offertory—Music)

Response

Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned.
Ours is the faith, the will, the thought.
The rest, O God, is in thy hand. Amen.

(From *A Book of Worship*, by Hugh Hartshorne. Copyright, 1915, by Charles Scribner's Sons. Used by permission.)

Hymn: *And is the time approaching?*

Recessional

Fourth Sunday

Theme: God Is Everywhere.

Piano Prelude

Opening Sentence

How precious are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand; when I awake, I am still with thee.

Hymn: *God speaks to us in bird and song.*

Scripture: Psalm 139—The presence of God.

Prayer

Our Father, we thank thee for the voices which speak to us of thee, in sky and sea, in forest and in field. We pray that our ears may not be dull to hear thy call to turn from things empty and foolish, unto thee, the living God. Help us, our Father, to remember thy bounty, not in mere acceptance of it, but by carrying the gospel message to those who have not heard. May the sunshine and the flowers, the song of birds, the laughter of little children, the music of the wind in the trees, be in our hearts and quicken all our being into thankfulness to thee for thy manifold blessings. In Jesus' name. Amen.

(From *A Prayer Before the Lesson*, The S. S. Times Co.)

Prayer Hymn

O thou, in all thy might so far,
In all thy love so near,
Beyond the range of sun and star,
And yet beside us here.

Yet though I know thee but in part,
I ask not, Lord, for more:
Enough for me to know thou art,
To love thee and adore. Amen.

Offertory Service

Let us not be weary in well doing: for in due season we shall reap, if we faint not.

(Offertory—Music)

Response

All things come of thee, O Lord,
And of thine own have we given thee.
Amen.

Hymn: *God is everywhere.* (Far out on the desolate billow.)

Recessional

Fifth Sunday

Theme: The Coming of God's Kingdom in the World.

Piano Prelude

Opening Sentence

Go ye into all the world and preach the gospel to every creature.
Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

Hymn: *In Christ there is no east or west.*

Scripture: Psalm 67—Let all the people praise thee.

Prayer

Almighty God, Father of all mankind, send out thy light and thy truth into the darkened corners of the earth. Stir in our hearts anew from day to day sympathy for thy needy ones, loyalty for our Master, and a high purpose in thy work; that so laborers may be sent forth into the harvest and thy kingdom may come throughout the world. Amen.

(*Worship and Song.*)

Prayer Hymn

Father in heaven, hear us today;
Hallowed thy name be; hear us, we pray!
O let thy kingdom come,
O let thy will be done,
By all beneath the sun,
As in the skies. Amen.

(*Hymnal for American Youth.*)

Offertory Service

Not what we give, but what we share,
For the gift without the giver is bare.
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.
—*James Russell Lowell.*

(Offertory—Music)

Response

Bless thou the gifts our hands have brought, etc.

Hymn: *From age to age they gather.*

Recessional

A Brief Sermon Talk for Children

How to Act at a Party

WERE you ever invited to a party? It is good to know how to act there. I know of a man who lost a fine position because when the people who thought of hiring him invited him to a party he was impolite. One day Jesus went to a party and watched the people scrambling for the best place. I suppose many of them wanted to sit next to the host and others rushed into the dining room as though they were afraid there wouldn't be ice cream enough to go around. Jesus gave his disciples a rule about right action which is good to remember. It fits a great many occasions when we want to know what to do. He said: "Go and sit in the lowest place," Luke 14. 10. There are three things this suggests to me:

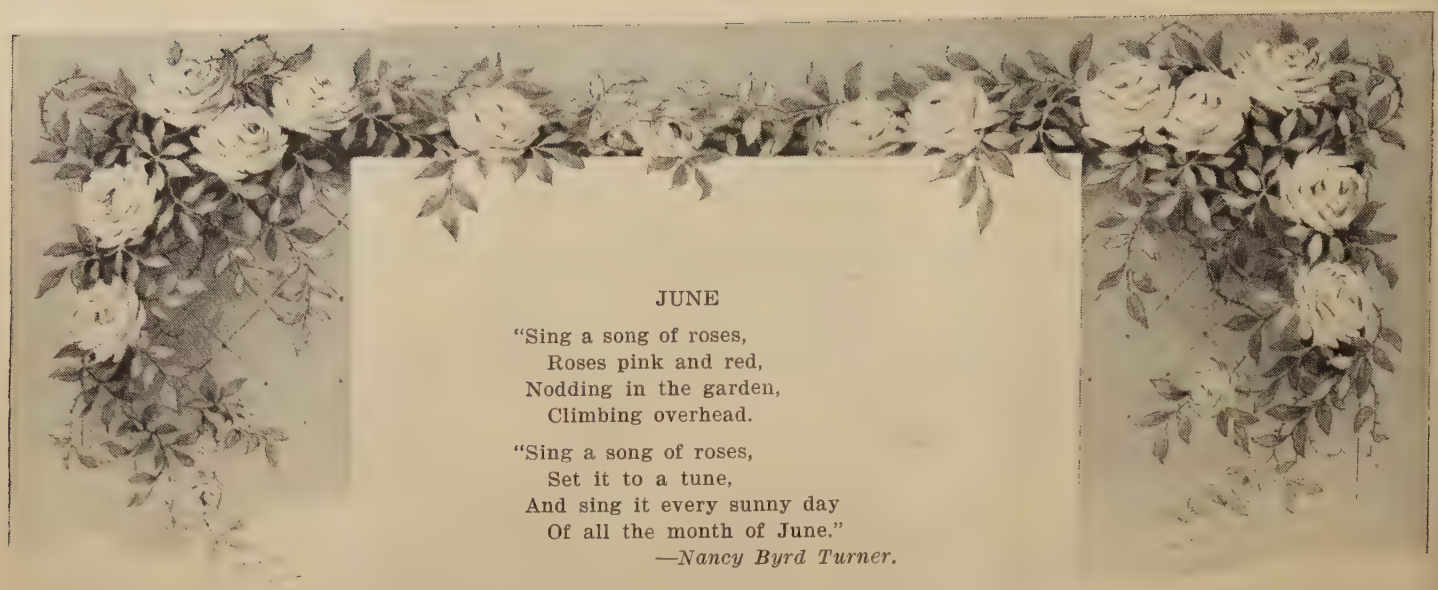
First: We learn that we should begin at the bottom of the ladder and climb up. It is not wise or safe to try to jump into a high place at the first. Climbing means hard work and often some drudgery. It is a mistake for boys and girls to expect to begin life at the point where father and mother left off. Nor can we begin school as eighth-graders or as seniors.

Second: We should try to be unselfish and courteous. It is not the Christian way to push others aside in order that we may get a place for ourselves. Some people are selfish even in their giving. A mother was telling her children that it was like the Lord Jesus to give up something for the sake of others. She asked the children what they would be willing to go without and one said she would give up sugar and another one offered to give up her *lessons!* Sometimes we feel that way too. We are willing to give up things we do not like.

A better example was given by a native Christian in Formosa. He was going down the road carrying a heavy load when he saw a piece of prickly bamboo in the path. He laid down his heavy load with difficulty, put the prickly bamboo out of the way, then took up his burden and went on his way. He had helped unknown people who were to come after him. It showed that he was thinking of others and not of himself. Do you ever stop to pick up things at home? Or do you leave them all for mother? Some children leave a great many things around the house and make mother a great deal of extra work. I heard the story of a boy who was hired in an important office. I said to the man, "How did you find such a fine manly lad to help you?" He replied, "I advertised for boys and more than twenty came. I laid a book on the floor where each one entered. This boy is the only one who picked up the book and put it on the table!"

Third: We must try not to think too highly of ourselves. It is said that there was an election in Sparta where three hundred men were to be chosen to rule the city. Of course there were more than three hundred candidates. Among them was Pæderetus. Now it happened that he was not chosen and a friend offered him sympathy. Pæderetus replied, "I am glad there are in Sparta three hundred men better than I." If you are not always elected to some important task or chosen to be chairman of the committee you can be glad that others have this opportunity.

ERNEST BOURNER ALLEN.



JUNE

"Sing a song of roses,
Roses pink and red,
Nodding in the garden,
Climbing overhead.

"Sing a song of roses,
Set it to a tune,
And sing it every sunny day
Of all the month of June."

—*Nancy Byrd Turner.*

A JUNE PROGRAM FOR THE PRIMARY DEPARTMENT[1]

By Lucy Stock Chapin

JUNE is the month of flowers and children. It is preeminently the children's month, for it brings their own special day. There are several interests that make their appeal during June. One of these is the beautiful world in which the child lives. Nature is in her happiest mood with her birds and flowers, her long days and lingering twilights.

Some of the nature interests may be carried into the church school. Encourage the children to gather flowers and bring them to the school to be distributed among the sick and absent. Call their attention to the beauty of the flowers and the miracle of their development. Teach the children to be careful in picking and handling them. "The love of a flower in the heart of a child is the highest thing that nature study can hope to develop. No amount of knowledge about flowers can compare with it."

If possible, arrange to have some time with the children out-of-doors, taking them to a park or into the country during the week, or if conditions are favorable, holding some of the regular sessions of the department out-of-doors. More can be done for the child by taking him to nature than by bringing nature to him indoors. "A reverential awe is felt by the child when in the midst of natural scenes, and here a foundation for reverence so essential in all true worship may thus be laid."

If the church and church-school building are located in the country or if there is a large lawn, it is possible to hold a part of the sessions out-of-doors where the thoughts of the children can be turned to the Father's work in nature. Out-of-door sessions must be carefully planned and conducted as reverently as those which are held in the room.

Two special days occur during the month, Children's Day and Flag Day. In most schools Children's Day is observed the second Sunday in June, except in the South when it occurs in April. Flag Day is observed on the fourteenth, and commemorates the adoption by the Continental Congress in 1777 of the flag with its stars and stripes. Often Children's Day and Flag Day are observed together. This year as Children's Day falls on the eighth it would seem wise to observe Flag Day on the following Sunday and use the opportunity to add a religious emphasis to our patriotism.

June also brings the close of the public-school year with its excitement and interest attending promotions. The children will be eager to tell of how and where they are going to spend their vacations. This is the teacher's opportunity to suggest worthwhile activities for vacation days.

Particularly if a church vacation or daily vacation Bible school is to be held in the church or vicinity, information concerning it should be given the children.

In many church schools the annual promotions take place in June, perhaps in connection with the Children's Day service.

As the lesson courses are arranged, June is an especially appropriate time for stimulating the missionary interest and for correlating the missionary instruction with the second and third-grade lessons. It will be difficult to do much to further this interest until after Children's Day, but by song or story the desire may be aroused for more, so that the three remaining Sundays in the month may be truly missionary Sundays.

Building the Program

The theme suggested for the programs of the month is that of the second-grade lessons, *The Needs of Children the Wide World Over.*

As the children in the second grade have missionary stories about the Indian, Japanese and Eskimo children and as the third grade lessons are about Paul, the first missionary, it seems appropriate to make missions the theme for the month and let all the children in the department share in the missionary interests.

In many schools a special session of the entire school is held on Children's Day and the regular session is omitted. In other schools the special service is held at an hour that does not interfere with the regular sessions of the different departments. In either case the work on the first and second Sundays will probably be somewhat irregular and great care must be taken lest the interest in Children's Day and preparation for it detract from the worship and shorten the teaching period. If anything needs to be omitted from the regular program of the hour let it be the handwork. It may be made up later or it may be done at home or during the pre-session period. Much of the preparation for Children's Day and the promotion service may also be done in the moments before the session.

The material for the programs will include summer songs, summer verses, summer pictures and summer stories, in addition to the missionary and patriotic material.

As the teachings for the month are concerning children of other lands, pictures of these children should hang on the wall or screens. If possible keep Copping's *The Hope of the World* and either Hof-

[1]Copyright, 1924, by Lucy Stock Chapin.

mann's or Plockhorst's *Christ Blessing Little Children* always before the children. These should be permanent pictures in the room.

Missionary Pictures and Stories

Pictures of children of other nations are easily obtained from the various denominational missionary boards, the Perry Picture Company, *Everyland* and educational magazines.

All of the leading denominational boards carry the picture stories and picture sheets. Picture cut-outs of a Japanese village can be obtained from the Missionary Education Movement. The Milton Bradley Company also has several attractive villages and cut-outs.

Good missionary stories about the North American Indians, Eskimos and Japanese are found in *Missionary Stories for Little Folks*, by Margaret T. Applegarth. Among the good magazines containing suitable stories for primary children are *Everyland* and *World Neighbors*, which is published by The Abingdon Press. A list of supplementary missionary material is given in some of the Primary Teachers' Text Books, Course 2, Part 3, Appendix A.

The use of missionary stories will hold the interest, awaken the love of the children for other children and arouse a desire to share with them the stories of Jesus.

Material for Flag Day

There is perhaps no better story to tell on Flag Day than *The Magic Gift*, by Nannie Lee Frayser. (Pilgrim Press. Price, 50 cents.) If it was used last month for Memorial Day it may be reviewed or retold. The story of the making of the flag may be told by the children as they have learned it in school, or by the teacher if it is new to the children. This is a good time also to call attention to the rules concerning the use of the flag, how it should be hung, carried and treated. In connection with this use the poem and song, *The Flag Goes By*, by Henry H. Bennett, and *Our Own Red, White and Blue*. (See THE CHURCH SCHOOL, June, 1920.)

The salute to the flag is known by all children and should be used in the department in connection with the salute to the Christian flag.

SALUTE TO THE U. S. FLAG

I pledge allegiance to my flag, the flag of the United States, and to the republic for which it stands, one nation indivisible, with liberty and justice for all.

SALUTE TO THE CHRISTIAN FLAG

I pledge allegiance to my flag, the Christian flag, and to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and love.

The Music

Some of the same nature songs and the Children's Day songs suggested in the May program are suitable for June, together with such songs as:

A Flower Song for Children, No. 121.
Clover Blossoms, No. 124.
Songs of the Breezes, No. 120.
In *Songs for Little People*.
All the Happy Children, The Beautiful Bright Sunshine, in *A First Book in Hymns and Worship*.

It is doubtful whether many distinctively missionary songs are known by the children. *The World Children for Jesus* (see page 428) is a particularly appropriate song to use in these June programs and if not already known may be the one to be learned during the Sundays following Children's Day. *I Think When I Read* is truly missionary in sentiment and is probably known by most children. *Melodies* contains, *Come unto Me, Far-Away Children, A Love Message* and *The Call of the Children*. *A First Book in Hymns and Worship* contains *The Eskimo Children, A Whisper Song, Friends in China*, and *Friends Far Away*.

Pre-Session Work

If the time is too short during the session for some of the things suggested above they may be done during this period preceding the session; particularly the telling of stories, the singing of the Flag Song and some of the handwork. Let the children examine and handle the missionary pictures and objects.

For all the early comers during the month plan for special missionary activities for which there is no time provided elsewhere. The children always enjoy making scrapbooks and pasting picture postcards back to back for other children. For their own interest and instruction and to keep in the missionary cabinet of the school, they may make models or draw pictures of the homes, clothing and utensils of their Indian, Eskimo and Japanese brothers. Posters may also be made each Sunday for the missionary bulletin board of the school. Figures for an Eskimo poster will be found in *Picture Building and Cut-Outs*, Milton Bradley Company.

For use in their own department the children will enjoy collecting pictures of the children of other lands and their homes and pasting them in scrapbooks. These books are not to be given away, but kept in the department for future reference.

The Abingdon Press publishes sets of paper dolls called *Twins Travelogues*. Mona and Mani, the Indian set, and Tan and Taro, the Japanese set, will be very valuable and interesting to the children if used in connection with these lessons.

The Program

I. Service of Worship

1. Prelude—Music, *Summer Suns Are Glowing*. (Found in church hymnals.)
2. Call to Praise

Leader: I was glad when they said unto me,
Let us go into the house of the Lord.
Children: Enter into his gates with thanksgiving,
And into his courts with praise.

3. Song—*Praise Him, Praise Him*, in *Songs for Little People*.
4. Recitation of Memory verses

We should love one another.

Be ye kind one to another, tenderhearted, forgiving each other.

Go ye into all the world, and preach the gospel to the whole creation.

Thou shalt be a witness for him unto all men of what thou hast seen and heard.

By this shall all men know that ye are my disciples, if ye have love one to another.

5. Informal Conversation

A few minutes ago we sang, *Praise Him, praise him, all ye little children*. But there are still some little children who have not heard about the heavenly Father and who do not know how to praise him. They do not even know that he is their Father and that they belong to his family. Can you tell me who some of these children are and where they live?

(Call attention to the picture *The Hope of the World* and let the children name the children of different countries.) This picture reminds us that Jesus loves all the children everywhere. Does it make you think of a song we sometimes sing? We will sing it now.

6. Song—*I Think When I Read*, in *Songs for Little People*.
7. Prayer service

a. Preparation

This morning let us ask our Father to watch over and take care of all these little children everywhere.

b. Prayer

Our Father in heaven, hear our prayer this morning as we ask thee to bless and take care of all the little children everywhere. Watch over them while they are asleep and while they are awake, while they are playing and while they are working. Teach them to love thee. May they know and love Jesus too. May we always be ready to do all we can to send the story of Jesus to them. Amen.

c. Song Response—*Songs for Little People*. No. 21.

Lord who lovest little children,
Hear us as we pray to thee.

8. Offering service

a. The offerings which we have brought today will help to send the story of Jesus to some of these little children who do not know him.

b. Presentation of offering.

c. Offering song. (See May program.)

d. Prayer.

e. Song Response—*Songs for Little People*. No. 88.

"We give thee but thine own,
What e'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen."

II. First Lesson Period

III. Assembly Period

1. Birthday service

a. We are glad this morning to wish a happy birthday to some of our little friends. How many birthday children are there today? We will sing our birthday wish.

b. Song—*A Birthday Wish. Carols.* Page 16.

c. Prayer

"We thank thee, heavenly Father,
For all the loving care
That thou hast given (Mary)
At home and everywhere.
For eight years thou hast guarded her,
Asleep, at work, at play;
O Father, love and care for her,
On this and every day."

d. Record.

Placing of seal on birthday calendar.

2. Special feature

Story—*God's Little Garden*—

Every once in a while I see a little boy or girl who reminds me of a certain flower. You know what I mean, for you have often heard people say: "Mary's eyes are as blue as *forget-me-nots*," "Ruth's cheeks are like pink *roses*," "Tom's lips are as red as *poppies*." But the other day it occurred to me in looking at some pansies that they are almost exactly like the faces of God's Family!

It isn't at all hard to pretend that the white pansies are the white members of God's Family, that means you and all the white children in God's world. Then the *black* pansies certainly must be—who do you suppose? *Of course!* The black negro people in Africa! . . . The *yellow* pansies are the Japanese children in God's Family. . . . The *brown* pansies are certainly the dear little brown children of India. . . . As for these *reddish-colored* pansies, they are the American Indians who live here in our country. . . .

Well, you know the minute you see a pansy that it *is* a pansy, whatever color it is, don't you? In the same way, we can always know that everybody we see is a member of God's Family, whatever color he may be!

Now let me tell you the history of the pansies. They weren't always *flowers*. No, once they were only queer-looking seeds like these. (The teacher is requested to have some pansy seeds, also five pansies of the above mentioned colors to illustrate this story.) How very small the seeds do look! Here are five of them, all exactly alike as far as you or I can see. Once somebody planted five seeds just like these down in the earth of a pretty garden. God sent his rain and his sun to help them grow, and somehow he taught them how to split open when the rain had wet them and the sun had warmed them. Then tiny little green shoots began growing higher and higher, until finally they pushed right out into the sunlight. They still kept on growing, and you could plainly see little leaves, then little buds—then what? Yes, *five little pansies!* But although the *seeds* all looked alike, and the *plants* all looked alike, and the *buds* all looked alike, one flower had *white* petals, another *black* petals, another *brown* petals, another *yellow* petals, and another *reddish* petals! The minute they opened their petals the same sweet smell seemed to breathe the words: "God is good!" And if you had your eyes shut, you couldn't tell one flower from the other: the color was the *only* difference.

God has given each child in his great big family a little garden of his very own, in which we are each to plant the seeds of love and kindness. I know a little verse that tells the whole story:

"My heart is God's little garden,
And the flowers growing there each day,
Are the *things* he shall see me doing,
And the *words* he shall hear me say."

But just as all the pansy plants needed God's sun to help them grow right, so every little child needs God's Son, Jesus, to help him grow right. All over God's world our missionaries are busy telling the children of God's family that their hearts are God's little gardens, and showing them how to grow right. But the sad part about it is that there aren't nearly enough missionaries to go around among all of God's family who never heard of him; so whenever you look at little pansy faces smiling up at you from a garden, I want you to remember the little yellow and black and brown and red faces of God's family. And I want you to pray that just as all the dear pansy faces seem to say "God is good!" so God wants to see all the little red and yellow and black and brown faces smiling as *they* sing, "God is good!"

I think it is very nice to know that it doesn't matter what color their faces are. Just the way a black pansy is exactly as sweet as a yellow pansy or a white pansy. You won't forget all this the next time you see pansies, will you? For Children's Day can't be a *real* Children's Day until every single child all over God's world joins with us in singing: "God is good!"—Reprinted from *Missionary Stories for Little Folks*, First Series—Primary, by Margaret T. Applegarth, by permission of the publishers, George H. Doran Company.

3. Song—*The World Children for Jesus.* (See page 428.)

IV. Second Lesson Period

V. Closing Period

1. Recitation of memory verse.

2. Closing Prayer

"Once again, dear Lord, we pray
For the children far away,
Who have never even heard
Jesus' name, our sweetest word." Amen.
—*Melodies.*

3.—Song—*A Love Message. Melodies*, page 43.

What Others Have Done

Our Midweek School

A MIDWEEK school of religion was started in our church in November. Its sessions were held for one hour after school on Thursday afternoons. It had a small beginning but increased in interest and attendance continually throughout the season. We have every reason to believe that its scope and usefulness will be greatly increased another year, especially as the vacation school in July will form a strong connecting link to sustain the interest.

We used selections from Miss Danielson's *Mayflower Program Books* and Miss Colson's *First and Second Primary Books in Religion.* The lessons and stories were generally correlated with the regular Sunday lessons, thus giving us the opportunity for activity and expression which we have no time to introduce on Sunday. Beginning in January we introduced the stories written by Jeanette E. Perkins in *The Pilgrim Elementary Teacher*, entitled "The Rest of the Family." The dramatization of these stories, published in the April number, but abridged somewhat for our use, formed the missionary element of our Children's Day program. It was given with great enthusiasm by members of the midweek school.—*Mrs. C. W. Francis, Hartford, Conn.*

Service Activities

IF the teacher has a party for the beginners' graduating class in June or September, let the children do something for those who are less fortunate than themselves, as well as enjoy games, songs, stories and refreshments.

They might make scrapbooks or paste postal cards together for a Children's Home. Even the tiniest child can help with that.

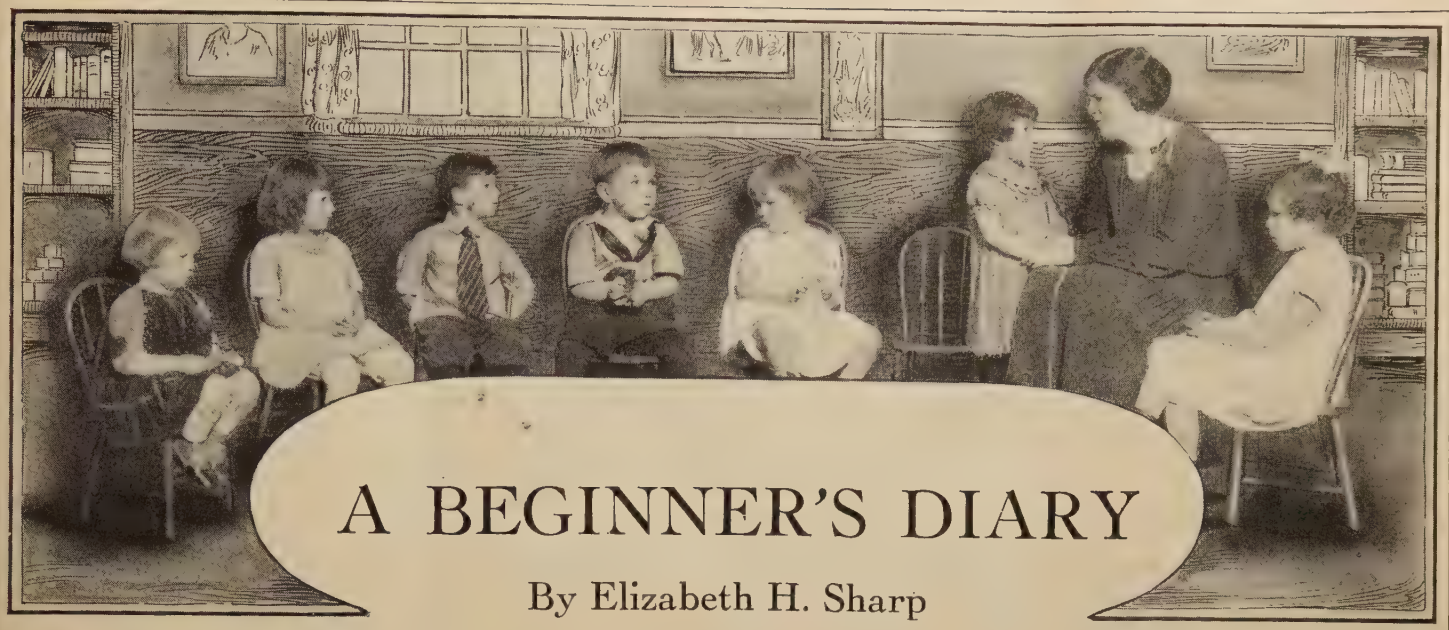
If your church school closes during July and August, beginners' teachers should not fail to give out the papers for each Sunday during that period.

Ask the mothers to read the story for each week to the children, that they may feel that the lessons are being continued at home.—*Helen Boss Cummings, Willimantic, Conn.*

Sunday School Work Book Interest

WE have in the Junior Department two beautiful flags, the church and the national. These are presented to the class who at the end of each quarter has the largest percentage of stars, a star being given each pupil for work book completed every Sunday.

The flags are brought to platform by two members of the class, all the school singing, *Onward, Christian Soldiers.* This is followed by the salute to the flags.—*Mrs. John J. Harrar, Haddonfield, N. J.*



A BEGINNER'S DIARY

By Elizabeth H. Sharp

THEY call me a beginner. I don't know just why, unless it is that I am just old enough to go to Sunday school. I just started last Sunday and I like it. The room that we have is nice, after they turn on the electricity. There is a carpet just like we have at home, and a piano; but lots of things are different, no big chairs at all hardly—just little ones. It is the only place that I ever visited where they seemed to expect little children.

The tables are little too, and there is a great big box of blocks that look as if they wanted to be played with. The pictures are almost the first ones I ever saw, unless they were in a book, or funnies in the newspaper. My mother thinks the funnies are not nice for little girls. I could reach them, too. I can't reach the pictures at my house; they are up so high. I suppose my fingers might be sticky or something, and I wouldn't be allowed to touch them anyway. The teacher did not say a single word when I put my fingers on one of these pictures to see if it was real, so I did it again. And when she didn't look cross I put my finger on the little flowers, and petted the baby lamb, and pretended I was leaning up against Jesus, just like the other children.

The teacher didn't pay any attention; but after a while she smiled on me, and I looked way up to her face until my neck was tired. Then I took hold of her hand and we went to where the little chairs were. She sat in a little chair too, and a lady played pretty music. The other children that had been playing with blocks and looking at pictures came running to where we were. They all got chairs that fitted. The piano stopped and we looked around at all the children. There were not as many children as chairs. Looks as if they expected a lot more. I felt sorry for the teacher, 'cause she looked sorry when she saw the empty chairs. But we stretched our hands way up high, counted everybody, and then we took out the empty chairs, just as mother does with the plates when company promises to come for dinner, and doesn't.

After that it was nicer, because we were all close together and I could see the pretty new dresses that the children had. Some looked as if they had real flowers sewed all over them. And their hair was curled so tight that I wished I had stood still so that mother could make mine nice too. I wanted to touch the flowers on the dresses to see if they would come off, but I was afraid to do it then because somebody else might sit by the teacher. After a while I did; they were sewed on tight. The children all sang "good morning," and I sang too. They got through first, but the teacher waited and smiled at me; so it was all right. The other children were so busy singing or looking that they did not notice me and I had a lovely time just like I do at home.

After a while the teacher and children began to talk about God. I like him; he is nice to get acquainted with. We had some of his flowers and sunshine there. After a while we talked to him. All the children shut their eyes and put their heads way down, and talked to him, and said, "Thank you." He must have heard us because everybody looked as if they knew he did and the teacher acted as if he were right there in Sunday school. It was his house all right. We brought some money to him to use to help people. I held the basket and all the children put their money in. It was fun.

After that we talked and talked all about how we helped our mothers and fathers. I forgot all about my chair and stood up in front of the teacher and told her everything I did to help. One of the children did get it. And then we played a game about helping God in his garden, and when we came back we all sat down on the floor, and another teacher told us a lovely story. She had such a nice, happy face and a pretty dress. I felt of her dress; it was silk. I listened when she talked 'cause it was about a little boy giving his picnic lunch to hungry people. I gave some of my lunch to a squirrel the other day. I wonder if God liked me to do that.

Then we all stood up again. I was tired and wanted my mother. I wanted to tell her that God lived there, and that I would help dry the dishes. Just then everybody began saying good-bye, just like mother's friends when she has had a party—only we talked to God again before we went—I think I'll go again next Sunday.

SUGGESTIONS FOR SUMMER CLASSES WITH LITTLE CHILDREN

By Jessie Eleanor Moore

THE summer days often necessitate changes in the teaching program of the church. Some schools have an influx of summer visitors who come for a few Sundays only and connected work is impossible. Other schools suffer from depleted numbers. Sometimes a change of plan or of environment or both breathes into the program a bit of new life. This is especially necessary where numbers are small.

The General Plan

The following suggestions are made for use with young children, beginners or first year primary. There will be material for thirteen Sundays, July, August, and September. The lessons for the month of July are given below. The remainder will appear in the July and August numbers of the magazine.

If possible, conduct the class out-of-doors. Choose a quiet, shaded corner of the church yard. The pictures used in teaching may be put up on the fence. Stretch a wire along the fence for this purpose or fasten it from one tree to another. When a blackboard is desired spread a large sheet of wrapping paper on the sidewalk and draw on that. The very makeshift is interesting. Sometimes a roof playground is the only out-of-doors available. Here one has a roof of sky at least which is preferable to a dark and stuffy room.

If it is impossible to take the chairs out-of-doors for the entire session, use any near-by nature spot, as a public park. The children may go for a short walk and often, if there are not too many people, some of the worship may be carried on there. The time to sing a song of thanks for the shade of a great tree is when standing under it. This is especially true with little children.

The main topic of this little group of lessons is health. Children are receiving very careful training in the care of their health in the public schools. But it often does not begin with children so young except as their health is carefully guarded by the school nurse. Even in the home when the mother takes great care in these matters, very often the child does not get teaching which results in the putting forth of conscious effort on his part to abide by the rules of healthful living. When he does get the teaching from some other source there is no religious motive given for such conduct. It is for this that the school of religion exists—to reinforce the work of the public school by reiteration, of course, but more by diversification and by deepening of motives.

The point of contact for the young child is the home, and because of the out-of-door experiences which come to many children in the summer a story of homes in nature is chosen for the first story. Appreciation of the heavenly Father's provision of homes, food and a beautiful out-of-door world is best expressed by nurturing care for the little weak things that need, by trying to do one's part to make the world more beautiful, by sharing with others, and by the right use of God's gifts for our own growth and health. The few lessons on care and sharing are inserted here for those children who may have missed that viewpoint in other teaching.

I. Our Father's Care
- July 6—Homes for All.
- July 13—Food for All.
- July 20—God's Beautiful Out-of-doors.

II. Children Giving Care
- July 27—Care of Out-of-door Things.
- August 3—Helping to Make the World Beautiful.
- August 10—Using the Father's Gifts for Others.

III. Our Use of the Father's Gifts
- August 17—Good Food.
- August 24—Good Food.
- August 31—Good Food.
- September 7—Sleep.
- September 14—Sleep.
- September 21—Fresh Air.
- September 28—Cleanliness.

There are many more songs suggested than the children will be able to learn. To content ourselves with only the few which they can absorb will impoverish the course very much. Sing to the children, not once but many times. They will memorize readily those which they like best and those which have the most meaning for them. Let the others go.

The necessary equipment for the teacher is as follows:

Colson, Elizabeth—*First Primary Book in Religion*—Abingdon Press.

Danielson, Frances Weld—*Little Animal Stories*—Pilgrim Press.

Danielson, Frances Weld—*Object Lessons for the Cradle Roll*—Pilgrim Press.

Lindsay, Maud—*A Story Garden for Little Children*—Lothrop, Lee and Shepard Co.

Lindsay, Maud—*The Story Teller*—Lothrop, Lee and Shepard Co.

Rosy Cheeks and Strong Heart—Child Health Organization of America, 370 Seventh Avenue, New York City. 10c per copy.

Sleep—Health Education Publications. Pamphlet No. 12. Superintendent of Documents, Government Printing Office, Washington, D. C. 5 cents per copy.

Baker, Clara Belle—*Songs for the Little Child*—Abingdon Press.

Conant, Grace Wilbur—*The Children's Year*—Milton Bradley.

Theme—Our Father's Care.

July 6—Homes for All

Materials needed

Story—*Each Likes His Own House Best.* Colson in *First Primary Book in Religion*, p. 144.

Songs—*Thank you, Father,* Colson in *First Primary Book in Religion*, p. 26. *We Thank Thee for Our Happy Homes,* Conant in *The Children's Year*, p. 5.

Nature objects—Bird's nest. Shell.

Pictures—Child looking out of window. Child saying grace. Child in bed. Bird on nest. Squirrel. Fish swimming. Rabbit in woods or other animals in haunts. Child Health Alphabet.

Blackboard or large sheet of paper or paper and crayon for each child.

Music—*Hervey's Litany*—Colson, in *First Primary Book in Religion*, p. 26.

Conversation with introduction of song, *Thank you, Father.* "What do you do when you first wake up in the morning?" (Accept any answers the children give. It is valuable to get them talking. If they say "get dressed" enlarge upon the process, perhaps acting out in pantomime. If they do not suggest looking out of window, show picture of child at window.) "Do you wonder what kind of a day it is when you first wake up? Do you run to the window to look out and see? If the sun is shining and you look way up to the blue sky does it make you think of the heavenly Father? If the raindrops patter on the window do they make you think of the heavenly Father?"

Sing to the children, *Thank you, Father* (first verse).

Repeat, the children joining in.

Conversation continued: "What do you do after you are dressed?" (Show picture of child saying grace. Talk about the food on the table and the child saying thank you before eating.)

Sing to the children, *Thank you, Father* (second verse).

Repeat, the children joining in.

Continue conversation: "Here is a little child who has played all day. He is tired. He is all tucked in bed." (Show picture of child in bed. Listen to comments.)

Sing to the children, *Thank you, Father* (third verse).

Sing the entire song.

Prayer—Suggest as follows: "We can talk to the heavenly Father any time, can't we? Let us speak to him now." (Make prayer of thanks for the things talked about during the development of the song.)

Sing any song of thanks which the children know.

"Who will draw on the blackboard a picture of the house where you live?" (Or distribute paper and crayons and let each child draw. Comment on the drawings and have them put under the chairs until dismissal time.)

"I have some homes here. Not like yours. You will think they are queer." (Have nest and shell each wrapped in paper or each in a box. Let one child open them. Listen to the children's comments first, then give data which they do not contribute.) "The animal who lived in this shell carried his house on his back. When he walked along he carried it right with him." "How many birds lived in this nest? That's the reason the father and mother built it; for a place for their babies. That's the reason your father and mother make your home so nice, a place for you to live and grow."

"Here are more queer homes." (Show pictures of squirrel, rabbit, fish, etc.)

Put pictures and objects away and tell story, *Each Likes His Own House Best.*

Sing to the children or repeat words as a prayer, "We thank thee for our happy homes."

July 13—Food for All

Materials needed

Song—*The Children's Grace* or *A Tiny Grace*, Conant, *The Children's Year*, p. 6.

Nature objects and pictures as suggested for July 6. (Have these pictures hung up.)

Paper and crayon for each child.

Music—*Hervey's Litany.*

Open Bible to Psalm 107: 1 and read "Oh, give thanks unto the Lord; for he is good."

"Have you said 'Thank you, Father' this morning?" (Perhaps this will start conversation about the pictures illustrating the song which are hanging up. Recall the words.)

Sing, *Thank you, Father.*

Prayer: "Heavenly Father, we are glad for the morning light and the blue sky. We are glad for our good breakfasts, for our homes and mother and father. We are glad for nice beds where we sleep when it is dark. Help us to remember to say 'thank you,' Amen."

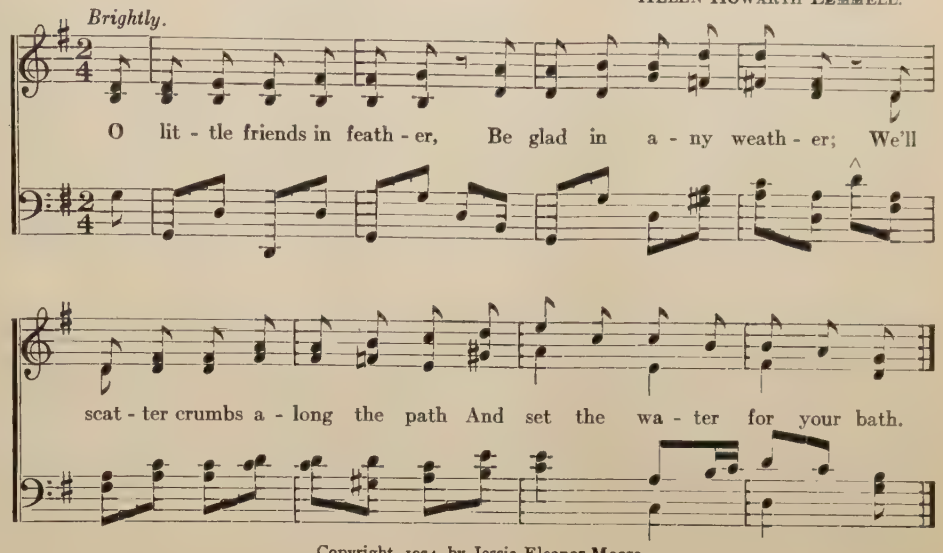
Retell—*Each Likes His Own House Best.* (The children will probably join in when the jingles are repeated.)

Drawing illustration of story. Give out papers and crayons and suggest what to draw. "Can you draw the little boy's home? Make it with doors and windows. Can you draw the bird's nest up in the tree? Can you make a fish swimming in the water?" etc.)

Collect drawings and look at them one by one, allowing the children to comment and interpret.

O Little Friends In Feather.

Jessie Eleanor Moore. Helen Howarth Lemmell.


Brightly.
O lit - tle friends in feath - er, Be glad in a - ny weath - er; We'll
scat - ter crumbs a - long the path And set the wa - ter for your bath.

Copyright, 1924, by Jessie Eleanor Moore.

Tell the following story—*Why?*

There was once a little boy who was always asking questions. He asked his grandmother why she sometimes wore her glasses on the top of her head. He asked his father why he carried a cane. He asked the grocer's boy why his horse stood still without tying. He asked the postman why most postage-stamps are red. And no one knows all the questions he asked his mother.

One day he went for a walk. As he came through a bit of woods he met Squirrel Bushy Tail. The cunning little fellow was sitting up rubbing his nose. So The Little Boy Who Was Always Asking Questions, began:

"Oh, why, Squirrel Bushy Tail,
Please tell me why,
The brown hickory nuts lie on the ground?"

"Bless me," answered Squirrel Bushy Tail, "for no reason that I know. They are good to eat and sometimes I am hungry." Then he poked two into his cheeks so that he looked as if he had the mumps.

The Little Boy Who Was Always Asking Questions walked on. As he came through a cornfield he met Tiny Gray Mouse. He was whisking along between the corn-stalks. So The Little Boy Who Was Always Asking Questions began:

"Oh, why, Tiny Gray Mouse,
Please tell me why,
The corn grows high above my head?"

"Bless me," answered Tiny Gray Mouse, "for no reason that I know. Yellow corn is good to eat and sometimes I am hungry." Then he bit off some from an ear lying on the ground, and began to chew so fast that he could talk no more.

The Little Boy Who Was Always Asking Questions walked on. As he came across the grass he met Robin Red Breast. He was sitting in the tree calling, "Cheer up! cheer up!" So The Little Boy Who Was Always Asking Questions began:

"Oh, why, Robin Red Breast,
Please tell me why,
So many red mulberries grow on one tree?"

"Bless me," answered Robin Red Breast, "for no reason that I know. They are good to eat and sometimes I am hungry." Then he took a large, juicy one in his bill.

The Little Boy Who Was Always Asking Questions walked on. As he came to the fence where the pink milkweed grew he met Golden Brown Butterfly. As soon as The Little Boy Who Was Always Asking Questions caught sight of those beautiful wings, he began:

"Oh, why, Golden Brown Butterfly,
Please tell me why,
The pink milkweed blossoms smell so sweet?"

"Bless me," answered Golden Brown Butterfly, "for no reason that I know. The nectar hidden in them is good to eat and sometimes I am hungry."

"No one tells me a thing," said The Little Boy Who Was Always Asking Questions. Then he started straight toward the place where he always went when he was in trouble—home and mother.

As soon as he crossed the door sill he began:

"Oh, why, mother,
Please tell me why
The brown hickory nuts lie on the ground;
And please tell me why
The corn grows high above my head;
And please tell me why
So many mulberries grow on one tree;

And please tell me why
The pink milkweed blossoms smell so sweet;
And please tell me why,
Because that's all I want to know."

His mother sat down and took The Little Boy Who Was Always Asking Questions on her lap. As soon as he was all comfortable she began:

"And why does the good cow eat fresh clover all day and give sweet milk at night? And why does the yellow wheat wave in the wind before it is ground into flour and made into bread? And why do the apples on the tree grow larger and larger and redder and redder?"

"I don't know," said The Little Boy Who Was Always Asking Questions, "except that sometimes I am hungry."

"That's the reason," said his mother. "'Your heavenly Father feedeth them.'"—From *The Mayflower* and *The Picture Story Paper*, April 22, 1923. Used by permission.

Sing to the children, *The Children's Grace* or *A Tiny Grace*.

July 20—God's Beautiful Out-of-doors

(If possible conduct this session out-of-doors.)

Materials needed

Story—*Trees*, Danielson in *Object Lessons for the Cradle Roll*. Lesson 36.

Songs—*Little bird and flower and bee*, Baker in *Songs for the Little Child*, p. 94. *Praise Song*, Danielson in *Object Lessons for the Cradle Roll*, p. 102.

Pictures—Apple tree. Children playing under a tree.

Music—*Hervey's Litany*.

Song—*Thank you, Father*.

Prayer

Take a walk, noting the pretty things to be seen. The churchyard may be pleasant. In a suburban district walk a block or two along the street, noting flowers and trees in the dooryards. Get permission to visit a near-by garden or go to a park.

In an environment where this is impossible and where one must stay indoors, select pictures of the things mentioned in the song, *Little bird and flower and bee*, and hang them at different places in the room. Place flowers and leaves at other places. Pretend taking a walk. Imagination will help. Play walking softly over green grass and stop to look at each picture. Encourage conversation.

At the close of the walk out-of-doors sit down on the grass under a tree and sing to the children the song, *Little bird and flower and bee*. (Change "bee" to "tree," as it has more content and also to make it fit the story of the day.)

At the close of the walk in the classroom, choose the prettiest spot in the room, near the flowers, and sit down there to sing the song.

Introduction to story: Use conversation and play suggested in opening paragraphs, Lesson 36, *Object Lessons for the Cradle Roll*.

Story—*Trees*

Sing again—*Little bird and flower and tree*.

Prayer—Plan the prayer as follows: "Let us all say together, 'Heavenly Father, we are glad for—' and then you say just what you are glad for." The children will respond by naming single objects. Wait until all have finished. Then sing, *Praise Song*.

Theme—Children Giving Care.

July 27—Care of Out-of-door Things

Materials needed

Story—*The Brown Birds* in Lindsay's *A Story Garden for Little Children*, p. 29.

Song—*O little friends in feather*.

Typed copy of grace—*The Children's Grace* or *A Tiny Grace* (Conant in *The Children's Year*) for each child.

Sheet of pretty colored paper for each child.

Small picture for each child, as child saying grace, child at table or a picture of an article of food.

Music—Rubinstein, *Melody in F* or other music suggestive of out-of-doors.

Song—*Little bird and flower and tree*.

The children who took the indoor walk last week will probably wish to repeat it. If the windows look out on a bit of beauty go to the window and look out and sing there.

Prayer as suggested after story, July 20.

Song—*Thank you, Father*.

Use picture of grace suggested for July 6. Talk about grace at table. The children will readily tell whether they do or do not use one. Suggest taking one home for mother to teach them.

Give a sheet of colored paper to each child. Let him fold once to make a book. Paste typed grace inside and picture on the outside. Lay these away to be carried home.

After the books are finished the children will enjoy gathering around the piano to sing the grace, using the folders as books, pretending to read from them.

Story—*The Brown Birds*.

Conversation: "What can we do for the birds?" Suggest going out to scatter crumbs and placing a bird bath if that is feasible.

Sing to the children—*O little friends in feather*.

IN this article the suggestion is made to give each child a picture to paste on the outside of a small booklet. On the following page will be found twenty-four pictures to use in this way. This number will be sufficient for a small department. The picture reproduced here is used by courtesy of The Near East Relief.

Stories to Tell

Stories about Obedience

The Disobedient Dicky Bird, in The Children's Story Garden, by Anna Pettit Broomell, for beginners and primary.

The Impressible Pie in Can You Believe Me Stories, by Alicia Aspinwald, for beginners and primary.

Mrs. Gray's Family, in The Golden Goblet, by Jay T. Stocking, for primary.

The Naughtiness of Number Nine, in Can You Believe Me Stories, by Alicia Aspinwald, for beginners and primary.

Winds, Birds and Telegraph Wires, in The City That Never Was Reached, by Jay T. Stocking, for primary.

Chinny, in Can You Believe Me Stories, by Alicia Aspinwald, for beginners and primary.

Louise's Mischief Day, in Can You Believe Me Stories, by Alicia Aspinwald, for primary and junior.

The Fairy Shoes, in The Kindergarten Story Book, by Jane L. Hoxie, for beginners and primary.

How Twelve Ducklings Learned to Hide, by George A. Coe in A Course for Beginners in Religious Education, by Mary E. Rankin, for beginners and primary.

What Happened on the Road to Grandfather Goodfield's, in A Kindergarten Story Book, by Jane L. Hoxie, for beginners and primary.

Stories to Tell on Kindness to Animals

Androcles and the Lion, in Fifty Famous Stories, by James Baldwin, for juniors.

A Preacher to the Birds, in The Book of Saints and Friendly Beasts, by Abbie Farwell Brown, for beginners and primary.

Christmas in the Barn, in The Children's Book of Christmas Stories, by Asa Dickinson and Ada Skinner, for beginners and primary.

The Bell of Atri, in Fifty Famous Stories, by James Baldwin, for primary and junior.

The Bird's Christmas, in The Children's Book of Christmas Stories, by Asa Dickinson and Ada Skinner, for beginners and primary.

Out of the Nest, in More Mother Stories, by Maud Lindsay, for beginners and primary.

Two Bird Stories, in Fifty Famous People, by James Baldwin, for juniors.

Why He Carried the Turkey, in Fifty Famous People, by James Baldwin, for juniors.

Dunny, in A Kindergarten Story Book, by Jane L. Hoxie, for beginners and primary.

The Bird that Lived in a House, by Carolyn Sherwin Bailey, in Little Animal Stories, by Frances Weld Danielson, for beginners and primary.

Artist—Murillo

Feeding the Multitude

THE BOY WHO WAS THERE

As It Might Have Happened

A Story Suitable for Telling on Children's Day

By Christella MacMurray

ONE calm, quiet night, as I looked up at the stars shining clear above the Lake of Galilee and then gazed out toward the plain between the hills, I thought of the boy who was there on a certain day, long ago.

It seemed to me that the boy must have risen very early that morning. Before it was yet dawn he had slipped out quietly and gone down to the shore to catch fresh fish for the breakfast. As he sat there in the silence, broken only by the gentle lapping of the waves around his boat and the echoing calls of waking birds, he was filled with a great excitement. The first light of dawn showed in the sky, and then, as he drew in the small fish, the sun rose clear, turning the dark lake to silver and lighting up the hills across on the other shore. He gathered up his fish, cleaned them, and hurried to the small, one-room house, built of clay and straw, which was his home. His mother was already outside, bending over the tiny fire among the stones. She was laying the flat cakes of barley, which she had pounded into flour in the round stone mortar, on a hot stone to bake them. He went to her and laid his cheek on hers and she drew him close. He was her only son, a boy of about ten, and her chief consolation since his father had been lost in the great storm on the lake a short time before. They loved each other dearly.

"I will fry the fish and bake the loaves, my son, while you go to get ready. Put on your clean garment after you have washed yourself well. This is to be a great day."

The boy scrubbed himself hard until his face and hands were clean and sweet-smelling, and then he went into the house to take up carefully the only other garment he possessed, a long, one-piece gown of blue, which he slipped over his head. When he came out two children, smaller than he, were with him. They stood with heads touseled and eyes sleepily staring at their brother.

"Sit down, and eat, my son," said the mother, "and see, I will pack a lunch for you, five of the barley loaves and two of the small fishes. I would that I could go with you, but the baby is small, and the others could not walk so far. So I must stay at home, but you, David, must keep wide open your ears and eyes that you may tell me all that happens."

"Indeed, I will, mother, and I wish that you could go. But I will tell you all that I see and hear. It will be a long tale, for my eyes and ears are sharp."

He finished his simple breakfast and took the lunch which his mother gave him. Then he kissed her and the little ones and set out up over the hill in the path of the sunlight. At the top he stood still and waved back. His mother seeing him outlined there, so dear to her, felt tears in her eyes, and said softly to herself,

"He is a good boy. I wish—I wish that the Teacher might see him."

The boy ran down the hill on the other side until he reached the main road which went round the lake. There were many people traveling that way, some on little snow-white donkeys, some on horses, many on foot. They had come from the hill country and from the cities and villages about the lake. Some were well-dressed and some were very poor. There were many lame and blind who found their way with difficulty. The boy walked along quietly, watching the people, interested in what they were saying.

"He is a great Teacher," one was proclaiming.

"Mayhap, but he teaches strange doctrine," another replied.

"He is a weakling," a great, rough-bearded man made statement. "He is overkind to the women, and he makes much of the children. He will spoil them all."

"But no man ever taught and helped as he does," the first man made answer. "He is what the world needs."

"Bah!" said the big man, "He is a weakling, I tell you!"

David ran ahead. He did not like that man. He did not want to hear such things said about the Teacher, for was not the Teacher the friend of Andrew? and Andrew had always been his hero. His father had been one of Andrew's father's hired men, and Andrew had always smiled at him and talked to him as he waited by the shore for the fishing boats to come in.

Soon he reached the top of the highest hill along the road, and he looked down ahead. There in the broad plain between the hills, where the grass was velvety green, and the shadows gave shelter from the burning sun of noonday, were many people gathering, thousands of them. He feared that he might be late, that the Teacher might have begun to talk. He wandered about among the crowd, but he could not find the Teacher or Andrew. He was sure that if he could find Andrew he

would know the Teacher, because his mother had said that the Teacher was Andrew's best friend. There were so many people always moving around that as he wandered about he grew weary with the jostling. He was growing hungry, too, as boys will do, and was just about to eat his lunch so that he would not have to carry it, when suddenly he saw Andrew. Silently, quickly, he hurried after him. Andrew, friend of boys, always ready to talk to them, turned to him.

"So you have come, too, David, to see the Teacher. And is that lunch all yours? It is too big for a boy of your size."

David's face beamed. "I can share it, if it is too big," he said.

"You may have to, boy," said Andrew, soberly. "There is a big crowd here today, and many of them have brought nothing to eat. Do you want to come with me up by the Teacher?"

David clutched his lunch tighter, and followed Andrew through the crowd pressing more closely together every moment. A great thought came to him. Suppose he could share his lunch with the Teacher himself. Oh, he would not just share it. He would give it all. The Teacher had done so many wonderful things; he had healed so many sick and blind and lame. It did not matter how poor one was: one never had to pay anything. Andrew was so proud of the Teacher. He took all his friends to meet him.

The crowd closed between him and the man he was following, but Andrew stopped and looked back.

"Hold tight to that lunch," he said. "I may need some of it myself."

David's heart leaped. To give his lunch to Andrew and perhaps the Teacher! Could anything please his mother more!

They came close to a little space higher than the other ground and there David first saw the Teacher. He wanted to look at him hard, so that he could tell his mother, but, somehow, he knew that he could never tell her how he looked. There was something in the Teacher's face, in his eyes, that held the lad quiet, reverent. He had never seen a man with such a face before. Andrew, too, had stopped. "I will take you to him later," he said.

"Does he like boys?" whispered David.

"More than they ever know," said Andrew. "He was a boy once himself. Doesn't he know all about them and understand them?"

The Teacher knew all about boys! David had never thought of that before, and he stood there silent, watching as the well folk brought up their sick friends and the Teacher laid his hands upon them, and a gladness came into their faces and a healing to their bodies.

A long time went by. Andrew came and went. Sometimes the Teacher stopped healing, and just talked, quietly, gently, and the people stood silent, listening. David forgot that he was hungry, forgot to move. He must listen to it all and tell his mother. He could not take his eyes from the Teacher's face. He did not notice that the sun had long ago started down toward the hills to the west. He had no thought of time.

Then he saw Andrew and the good Philip, who lived in Bethsaida, talking earnestly with the Teacher. Presently Andrew came toward him.

"Come with me, David," he said. "The Teacher would like to have your lunch."

In a moment they were there beside the Teacher whom all these people had come so far to see. He was telling them to be seated on the thick green grass. As they sat down all around David looked at them. It was a wonderful sight; so many people, some very rich, some very poor, some strong, some weak, in many bright colored garments, in the deep shadow of the hills.

The Teacher turned and looked at him. David could say nothing. He raised his eyes to those kind, sad, smiling, quiet ones, and very silently lifted his lunch and placed it in the hands of the Teacher. Then the miracle happened. His tiny loaves and his small fish became many as the Teacher touched them. The people ate, and the men brought back the baskets —full!

The lad himself was not hungry any more. He did not want to eat when Andrew tried to make him. Something had happened to him. He only wanted to hurry to grow up, to go, like Andrew, wherever this wonderful Teacher went.

Then suddenly it was almost dark, and the Teacher, smiling into the sober eyes of the little boy, turned away, and said that he would be alone awhile, if they would make ready the boats.

Quietly David followed Andrew down toward the shore, and then set out quickly for his home. He must not stay out late. His mother would worry. Somehow, he did not ever want to worry or hurt his mother again. He wanted only to look like, to be like the Teacher.

Out on the lake a storm was gathering fast as he came across the fields to his home. There sat his mother, waiting. She could not see his face in the darkness.

"You are late, my son," she said. "I have something for you to eat. Was there lunch enough for you?"

David stumbled over to her. A great sob shook him.

"Oh, mother," he cried, "the Teacher took my lunch and when he touched it, there was enough for everyone. I was going to follow him, like Andrew, when I could leave you, but Andrew says that the Teacher would rather I should stay at home and care for you and my sisters; that he wants boys and men to look out for women and children. So I will stay and try to do as he would like. When he comes this way again you must go to see him and I will stay at home. I cannot tell you how he looks, and I was so busy looking at him that I do not remember all he said."

Suddenly the wind on the lake stopped howling and the waves grew calm again. A light shone in a boat far out on the waters.

"It is the Teacher," the mother said, putting her arms close around her son. "He calmeth the sea and the heart of a boy, and maketh great the offerings of those who give unto him."

Then above in the clear sky the stars shone bright, and over all a great peace fell.

Suggestions for Children's Day

A Motion Exercise

THE following motion exercise comes from a teacher who has used it successfully in her Beginners Department.

OUR GARDEN

1. I am a little working-maid,
   I dug our garden with my spade.
2. To make the ground all smooth and nice,
   I had to rake it once or twice.
3. I brought some poppy seeds to sow,
   I hope that every one will grow.
4. And right behind the poppy-stalks
   I'll plant these great, tall hollyhocks.
5. Along the fence I'll plant sweet peas,
   So every one their beauty sees.
7. If all these seeds should really grow,
   I'll surely, surely need my hoe.
6. These pansies look like little faces,
   Like quiet children in their places.
8. If it's too long between the showers,
   I'll water all the lovely flowers.
9. And then some day our flowers we'll pick,
   And take to children who are sick.

The children enjoy giving this as part of their Children's Day program. We use a little set of gardening tools and packets of seeds with pictures of the flowers in bright colors. The last child carries a bouquet of any kind of flowers.—*Louise B. Bassler, Wilkinsburg, Pa.*

A Seasonal Suggestion

A SEASONAL suggestion for a beginners' teacher is for her to have a little garden in her room each Sunday. Interest the children in bringing some of the new flowers that the heavenly Father has sent through the week to beautify the earth. Have bowls and vases on a table and, at an appropriate moment, let the children arrange the flowers. Let all admire their bright colors, enjoy the sweet odors, and speak of the heavenly Father who gives us so much to make us happy.

This often leads to perfectly natural, spontaneous little prayers of thanks, and perhaps a child will ask to sing the "Happy" song they all love:

"The world is so full of a number of things
I'm sure we should all be as happy as kings."

—*Helen Boss Cummings, Willimantic, Conn.*

SUMMER SONGS FOR LITTLE CHILDREN

June — and Children's Day

THERE are so many joyous summer songs that selection for Children's Day is difficult. One of the very happiest is *With Happy Voices Singing*, found in the third year teacher's text book, *Bible Stories for the Sunday School and Home, Course 3, Part 3*, also in the *Hymnal for American Youth*. One cannot keep one's marching feet still when this song is sung! A processional! What could be more beautiful than a procession of all the children in the church school, each child in white, each carrying flowers, or, if the older children have them, wee song books!

When you teach *With Happy Voices Singing*, tell the children that this song is really hard to learn. It is fun, isn't it, to learn something hard? And when it is learned they shall march as they sing it! March!!

The words of the song are radiant with color. Put roses and blossoms in water to keep them really "sweet and tender." In the picture you use the children should be singing *happily*, skies should really be golden, the sea a vivid blue, the heavens full of stars. Use others showing happy homes, comfortable homes where the members of the families appear to be enjoying one another's companionship.

Be sure to give the song the marching tempo as you sing it to the children. Do not wait too long to begin the "processing." If you can, visit a church where you may see and observe the coming in and going out of a vested choir. The leader will welcome you to a practice period. Note that the procession does not move in the spirited gymnasium style, nor does it move carelessly, but reverently, stately, easily, joyfully; hard to accomplish but well worth the time. Don't be discouraged or *ever* let the children be discouraged! Keep the spirit joyful.

As in marching, one always starts "processing" with the left foot. In this song, the left foot comes down on the first beat of the second measure, the right on the third beat, the left on the first beat of the third measure, etc., thus:

L R L R
With *hap*-py *voic*-es *sing-ing*
L R L R
Thy *chil*dren, *Lord*, ap-*pear*.

The last measure of the song, you notice, has only three counts, the fourth beat coming at the first of the second stanza. When the song is used as a processional no pause is made between the stanzas, and the song is repeated until all children are in their places, standing. At the end of the stanza, "Amen" is sung, and the children sit down in unison.

By Martha Barnhart Harper

A suitable recessional for the Children's Day service, a song familiar to most children, is *All the Happy Children*, to the tune *Hermas*, published in *Hymnal for American Youth*, and in *A First Book in Hymns and Worship*. At the close of the service, the whole stanza and the chorus should be played through, the children rising on the first note of the chorus. On the first beat of the song, the first row should file out, left foot first, leaving the auditorium two by two. The second row follows, and so on.

The singing should be given the effect of dying away in the distance. This may be accomplished by having the children, as they enter a room off the auditorium, turn and stand facing the auditorium. Very slowly, the door between the two rooms is closed, the singing, under the leadership of the superintendent, becoming softer and softer. A pleasing effect is obtained by having the final stanza come from the basement, the "Amen" being sung very, very softly.

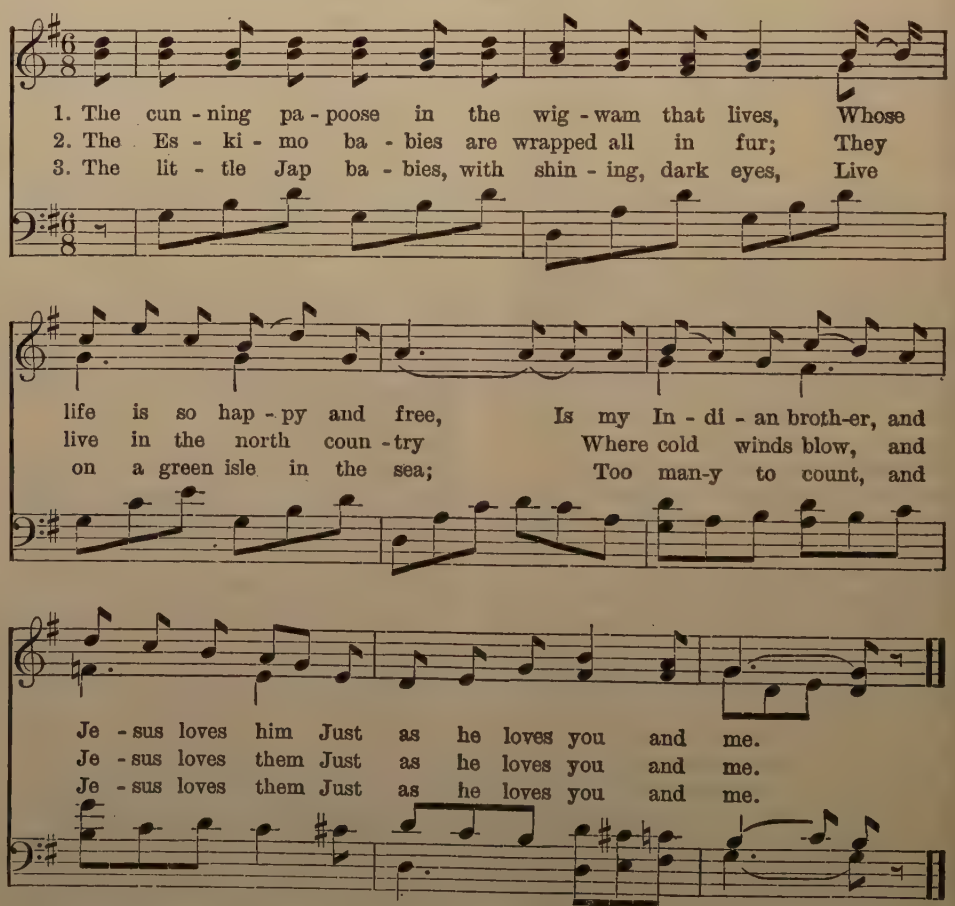
July — and World Fellowship

If World Fellowship is your topic for July, there are two songs you will need to supplement the patriotic songs which the children already know. They are *World Children*, published in *A First Book in Hymns and Worship*, and in *Carols*, and *Whisper Song*. The latter, under the title "A Love Message," is found in *Melodies*, Leyda Publishing Company. But by far the more beautiful arrangement is that of Miss Thomas' in her *First Book in Hymns and Worship*.

Give your imagination free rein in the teaching of *World Children*. Omit the chorus. The stanzas teach themselves.

THE WORLD CHILDREN

Words and Music by Margaret Coote Brown


1. The cun - ning pa - poose in the wig - wam that lives, Whose
2. The Es - ki - mo ba - bies are wrapped all in fur; They
3. The lit - tle Jap ba - bies, with shin - ing, dark eyes, Live
life is so hap - py and free, Is my In - di - an broth-er, and
live in the north coun - try Where cold winds blow, and
on a green isle in the sea; Too man-y to count, and
Je - sus loves him Just as he loves you and me.
Je - sus loves them Just as he loves you and me.
Je - sus loves them Just as he loves you and me.

4. The pretty brown babies who roll in the sand,
In a country far over the sea,
Are my African brothers, and Jesus loves them
Just as he loves you and me.

5. And all the dear babies, wherever they grow,
So cunning, so precious, so wee,
Are God's darling children, and Jesus loves them
Just as he loves you and me.

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The air is simple. The song may be used later at a missionary service or party, when individual children or groups, costumed or not, may dramatize the customs of the children about whom they sing. The stanza about the "little brown babies" is a good one for the hot season, especially if you have been talking about Africa. A sand table, or sand trays, one for each class, may be utilized by the *children* to represent African life. The teacher's rôle is merely to suggest. Tell interesting stories about the "little brown babies," of their love of clothes—even bits of cloth—and their delight in anything they can call medicine. Tell how the mother carries her baby on her back, and that, when she loses her baby, because she did not learn how to take proper care of it, she says, "My back is cold." The missionaries are teaching the mothers how to keep their children well and clean.

Add a stanza to the song as you study about other countries. In the winter your third-year boys will enjoy building a life-sized igloo, with the shelf for sleeping. The girls will enjoy dressing in furs. Dramatization will come of itself, and the stanza about the Eskimo will be taught. The picture, *The Light of the World*, seems to have been painted to illustrate this song.

The old French Noel to which Edith Lovell Thomas has set the words of the *Whisper Song* is itself an exquisite whisper song-without-words. Sing the song with the words as a part of the devotional service, and again before the children go home. If used at the beginning of the session, the air will exert a very quieting effect. Do not lose the *whisper* of it.

August—and What You Need

Especially in the city is the church school attendance greatly diminished during the month of August. More time, therefore, can be spent in teaching the individual child to sing. Often leaders among the little singers are discovered during this "slack" period. The opportunity is offered, too, of rounding out the school's repertoire to meet everyday needs.

Do you feel the lack of an opening hymn—for variety's sake? *When Morning Gilds the Skies*, from the *Primary and Junior Hymnal*, *Hymnal for American Youth*, and *A First Book in Hymns and Worship*, under the title, *May Jesus Christ Be Praised*, if well taught, will remain a priceless treasure of the child's all his life. Two stanzas only are used, the second beginning, "Whene'er the sweet church bell peals over hill and dell." See that the words "dell" and "repair" do not remain meaningless. The song may be sung antiphonally, the boys singing the first two lines of each stanza, the girls singing, "May Jesus Christ be praised," the boys the next two lines, the girls following with the refrain. The song is beautiful with organ accompaniment, provided the organist appreciates the lyric quality of children's voices.

Morning and Evening is a very benedicite when sung at the close of the church-school session.

"Every morning seems to say,
'There's something happy on the way,
And God sends love to you.'

"Every evening seems to say,
'Lo, I am with you all the way,
And God sends rest to you,
And God sends rest to you,
And God sends rest to you.'"

The song makes the day full of surprises, the nighttime comforting and beautiful. It is a song for mothers and children to sing in their homes.

Crescendo, *diminuendo*, and *ritardando* are important musical terms. *Crescendo* means "with a constantly *increasing* volume." But the volume is not noticeably increased where the word appears. The word "diminuendo" means "with gradually diminishing volume," but singers are still doing "f" where the "dim" is printed. *Ritardando* means "a retarding of the movement." Surely the child going home with this song ringing in his ears will feel that the heavenly Father himself has said unto him, "Peace be with you. Amen."

Summer School of Religious Drama

IN returning to the Church, English drama is coming home to its birthplace. Among the indications that this prophet is not to be without honor in his own country, is the gracious welcome extended to the first Summer School of Religious Drama by the Auburn School of Religious Education. This school is to be held July 28 to August 10 under the auspices of the Committee on Religious Drama of the Federal Council of the Churches of Christ in America and in affiliation with the Summer School of Religious Education of Auburn Theological Seminary.

The faculty will be composed of Miss Katharine Lee Bates, Professor of English Literature in Wellesley College; Mr. Lamont A. Warner, formerly Assistant Professor of Fine Arts in Columbia University; Mr. Harry S. Mason, Instructor in Music in the Summer School of Religious Education; Miss Hazel Orton, Director of Religious Education, New Old South Church, Boston; Miss Helen L. Willcox, Member of the Committee on Religious Drama of the Federal Council of Churches, and Miss Elizabeth Baker, Registrar of the Summer School.

The curriculum will include:

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Book Reviews

Chinese Lanterns. By Minna McEuen Meyer. The Methodist Book Concern. Price, 75 cents.

A BOOK of stories about Chinese girls and boys, giving glimpses of the many helpful things the missionaries are doing in Central Mission Stations. The purpose of these stories is to arouse the girls and boys of America who "live in the Light" to pass it on "until every girl and boy in China becomes a bright light." The following letter expresses the enthusiasm with which the book has been received:

"I am delighted with the book *Chinese Lanterns*. I do not know of any better missionary book outside of the Bible. It combines in a most successful way the interesting and instructive. It gives in story form just the information I imagine thousands of people desire to have concerning missionary work, conditions, and methods. I particularly admire the pedagogical way the Christian religion is taught to the Chinese boy and girl as a gradual, natural unfoldment. It deserves study as a method not only for children on the mission field but for children in America. I feel sure the book will have a wide use and produce large results."—Clyde F. Armitage, Federal Council of Churches.

Christian Fellowship and the Family, by Millacent P. Yarrow. The Pilgrim Press, Boston. Price, 25 cents.

This course of study for adult classes shares all the distinctive features of the "Christian Fellowship" series to which it belongs, of which Dr. Holt's *Christian Fellowship in Modern Industry*, was the first. It contains a wealth of helpful suggestions for class discussion and for study-projects. The Library Loan Packages sent out by the Social Service Department of the Congregational Education Society are of extraordinary value in connection with this course, as with the others in the series.

Mrs. Yarrow has grappled fearlessly and skillfully with one of the thorniest nests of problems in our modern life. The course should be intensely interesting to any group of adults old enough to puzzle over the questions, why some homes are unhappy and why some marriages are a failure.

The Aftermath Series, in twelve booklets. Edited by Bishop H. M. Du Bose. The Cokesbury Press, Nashville, Tennessee. Price, 25 cents per book.

Bishop H. M. Du Bose, of the Methodist Episcopal Church, South, has announced through his publishers, Cokesbury Press, Nashville, Tennessee, the publication of the second installment of the Aftermath Series, a symposium of discussions of the problems of Bible criticism.

The series is to consist of twelve booklets or brochures contributed by eminent scholars in Europe and America and edited by Bishop Du Bose. Three of these have already appeared and have met with a remarkable reception by the Protestant denominations in America, according to the publishers. The first booklet of the first installment entitled, *The Crisis of Criticism*, was written by the editor himself and reviews the field of Bible criticism, indicating the arguments and conclusions of the other contributors to the series. *The History of the Israelitish Priesthood*, by Martin Kegel, late Professor of Wittenburg Theological Seminary, and *The Religious Reformation of Ezra*, by the same author are the second and third numbers in the installment previously issued. They are an attempt at the justification of the traditional view of the Mosaic law.

The second installment that has just been announced was written by three scholars whose names are well known on both sides of the Atlantic. Professor Ernest Sellin, of Berlin, an archæologist of renown both in his own country and abroad, discusses the results of Oriental research on the higher criticism of Wellhausen in the fourth booklet, called *Archæology Versus Wellhausenism*. His effort is to show that the Archæologists with their pick and spade in the ruins of Oriental cities are the dread enemies of that criticism which destructively attacks the traditional Scriptures.

The fifth number, by Dr. Robert Dick Wilson, of Princeton University, entitled, *Is the Higher Criticism Scholarly?* is a discussion of the higher criticism as affected by the foreign language terms of the Old Testament. The author is recognized by many as the master of Semitic and related languages. This furnishment has enabled him to blaze a new and very effective path against the methods of the critics by proving the dates of the several writings, and at the times and places claimed by the Scriptures themselves.

The sixth and last booklet of the second installment is by Harold M. Weiner (Cambridge), Barrister of London, another master of Semitic learning. He has written many books on criticism and is a contributor to many Christian and Jewish journals in America and Europe. Writing here under the title, *The Integrity of the Old Testament*, he vindicates the Hebrew Scriptures against the sinister attacks of the sanhedrin of the pragmatists. He writes as an Israelite of the inner court.

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Bishop Du Bose is to be commended for selecting the small booklet form as a medium of conveying these essays to the public. They are low in price and very convenient to handle and to study. The series is already creating unusual comment in many circles. It merits the attention of every one who is interested in the effect of the radical criticisms of the destructive critics.

Divine Squanderers

(Continued from page 400)

it will fail, though it produce enough goods to supply the world."

Such words ought to be, to American men and women who think, an added call to answer the need of our day for divine squanderers who will spend lavishly,—*time* for the study of the Bible and the meaning of religion, *strength* for the social life and the pleasures that youth must have, *sympathy* without which none can help, *money* for equipment, and *enthusiasm* for the task. That they of the past have done well is but a challenge to us to do better.

"That Ye Might Have Life"

How lavishly he spent his life, that Teacher of all time! From the meager records of that far day, his challenge comes. With his personality and power, he might have been the Prophet of all time. He might have been the world's Wonder-Worker with the great gaping multitude following to see his works, paying to share his skill. He might have been the Healer first of all, but he only healed that he might save. He might have been a king, they say, but it was *the Teacher* that he chose to be, spending his time lavishly upon a little group of men, instructing them, training them, loving them, developing in them the character which in days to come would be equal to the demands made upon them. Those who wanted him for other things feared his breakdown under the strain. Mary saw death ahead because of the new truth that he taught, and would have restrained him. The learned and the men and women of the world looked scornfully upon his pupils, twelve ordinary young men, none from powerful families, none rich, none brilliant, their speech the unpolished tongue of the provinces, their garments those of workmen in common ways of toil. He who might have swayed empires in one great demonstration of his power, gave himself, time and strength, skill and patience, friendship and love, to his class,—his pupils who were one day to remold the world.

Squanderer Divine, thou hast shown the way. We who teach can do no less than follow, pledged to spend lavishly, squanderers with thee.

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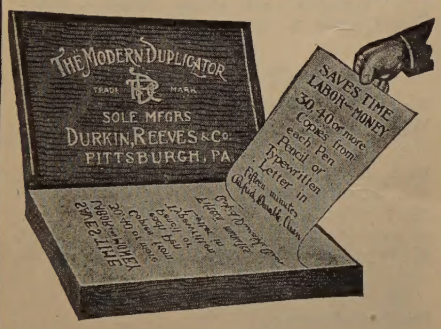
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Current Motion Pictures

Reviewed by Elisabeth Edland

THE principles of operation of the storage battery, a matter of much mystery to the average automobile owner or radio fan, are made quite clear in a new industrial motion picture, *The Story of a Storage Battery*, just prepared under the direction of the Department of the Interior, with the cooperation of the Willard Storage Battery Company. The film illustrates vividly all details in the construction of an electric storage battery, its workings, and its proper care. This film is now available for distribution under the free loan service of the Bureau of Mines. Requests for the loan of the film should be addressed to the Bureau of Mines Experiment Station, 4800 Forbes Street, Pittsburgh, Pa.

Happiness. 8 reels. Exchange, Metro, 729 Seventh Avenue, New York City, New York. Adapted from J. Hartley Manner's play. Starring Laurette Taylor.

David Copperfield. 7 reels. Exchange, Pathe, 1600 Broadway, New York City, New York. Foreign made film. Scandinavian. Splendid picturization of Dickens' famous story.

When a Man's a Man. 6 reels. Exchange, First National, 729 Seventh Avenue, New York City, New York. Story by Harold Bell Wright. Western story revolving around the making over a wealthy idler who journeys west and becomes a cowboy to prove himself worthy.

A Boy of Flanders. 7 reels. Exchange, Metro. Based on the story "A Dog of Flanders." Jackie Coogan. Nello and his poor old grandfather support themselves by delivering milk. Bass Coges takes a dislike to the boy because his wife and little daughter try to help him. After the death of the grandfather little Nello's life is made unbearable by Bass Coges and the rest of the peasants. Jan Van Dullen, a noted Parisian artist, offers a prize of the Ruben Scholarship to the boy who submits the best drawing in the contest being held at Antwerp and to the surprise of everybody, except Nello himself, Alois and her mother, he wins the prize. Through all his misfortunes Nello has a great friend in a dog whose life he saved, and Alois and her mother (wife and daughter of Bass Coges) are always very kind to him. A beautiful picture.

The Spider. 1 reel. Exchange, Educational Films, 729 Seventh Avenue, New York City, New York. Excellent educational picture. Spider spins a web and it is wound up on a spool, showing how much one can spin. Spider's nest. Eggs and young. Fly caught in web. Many close-up views of spider.

Two Little Lovebirds. ½ reel. Exchange, Pathe. Allene Ray and two very tame birds. A pretty little novelty.

The Ant Lion. 1 reel. Exchange, Educational Films. The Ant Lion (Boodle Bug) shown from egg to complete development. Its method of existence, through the catching of gnats and ants, is depicted in an interesting manner. Later becomes the Myrueleon Fly.

Feathered Fishermen. 1 reel. Exchange, Fox Educational, 126 West 46th Street, New York City, New York. Sea gulls—nest and eggs. Shag or cormorant trained to fish; nests of cormorants. Pelicans.